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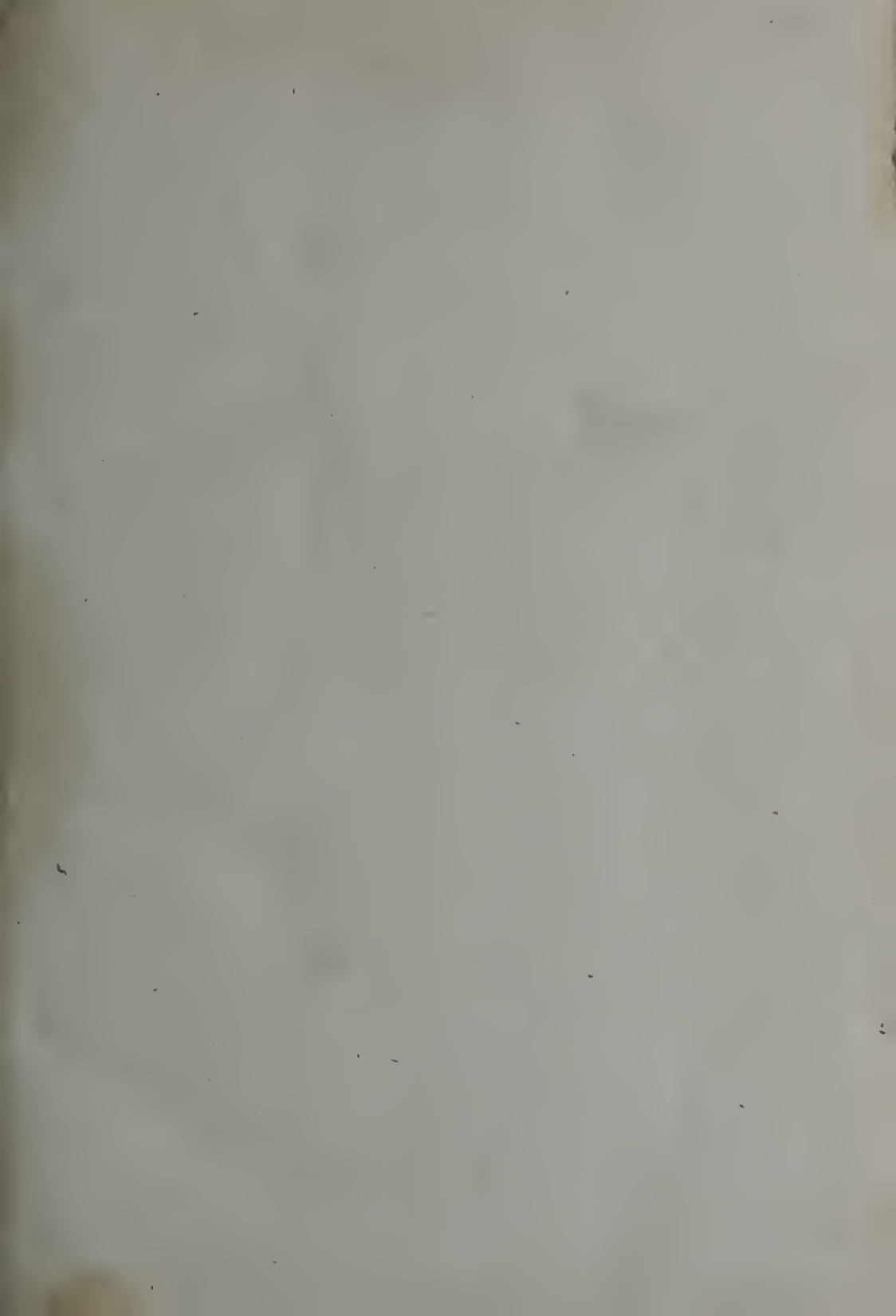
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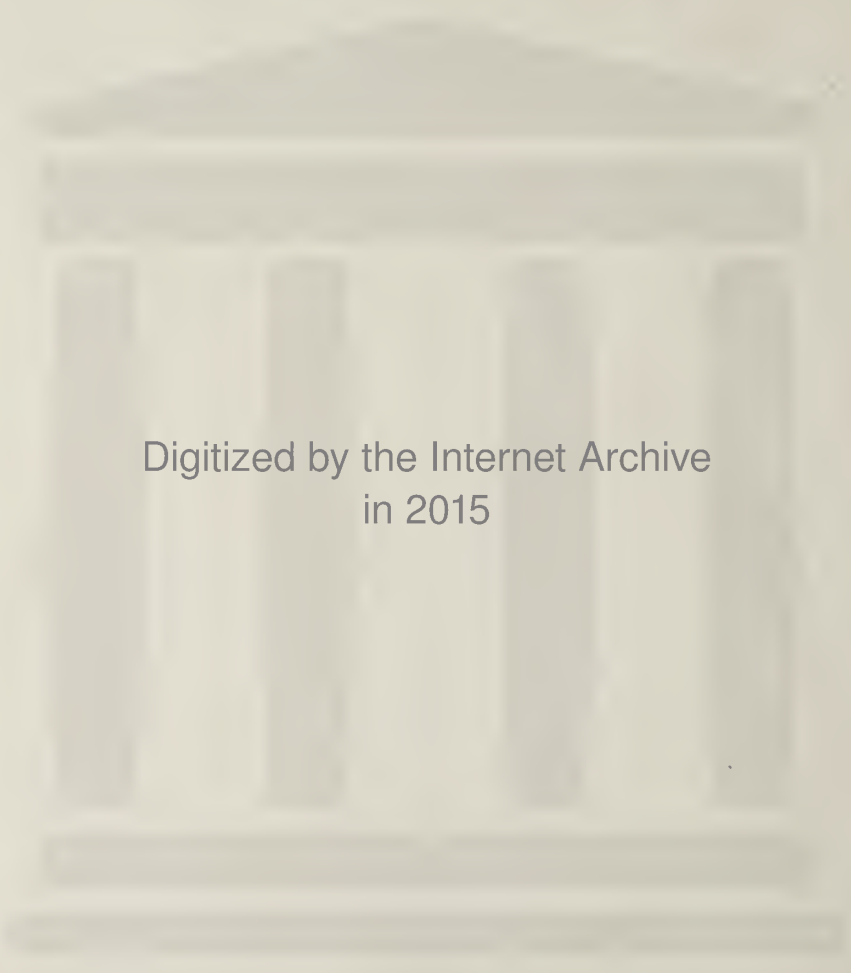
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CHRISTIAN WORK

THROUGHOUT THE WORLD.

VOL. I.—SEPTEMBER 1ST, 1863.—NO. VII.

IMPRESSIONS OF AN EYE-WITNESS IN THE WALDENSIAN VALLEYS.

III.—A TRIP TO LA VACHÈRE.

NOTHING can surpass the delight with which one enjoys a trip along the Valley of Angrogna and up the mountain to La Vachère, one of the highest points of that part of the Vaudois district. The Vaudois valleys, you must know, are four or, perhaps, five in number, but the two chief are the Val di Luzerna and the Val di San Martino. The Valley of Angrogna lies between these two, having Luzerna to the south and San Martino to the north. It is but a small valley in comparison with the others, and perhaps might more properly be called a cut in the mountains; but as to picturesqueness and variety of scenery, none of the other valleys can come up to it. The mountain road that leads up along the border of the valley, turns in numerous windings round jutting crags and prominent cliffs, so as to place you at nearly every step before a new panorama. Now you have a peep into a deep little dale, one half of which is hid in the black shade of a mountain, while the other half, basking in the bright sunshine, presents to your amazed look a little cottage or two, and a couple of browsing cattle, contrasting the emerald of the luxuriant meadow with the snow-white hue of their skin. Now you find yourself placed at the brink of a deep precipice, into which you cannot resist staring, while bending over the railing that extends from one rock to another. You see the tops of trees far, far below; again, tops of trees still deeper down; and you think you see a third forest of trees lower yet; but you are not quite sure, for your sight loses itself in the dark abyss into which you gaze with delightful awe. Then, again, turning round a protruding rock, you on a sudden come to a stand before a most wonderful panorama of hills and meadows and forests and rivulets. Like an amphitheatre the hills tower up till they

seem to meet the sky; they are covered with all kinds of trees, viz., chesnuts, firs, acacias, birches, and walnuts; but the higher you look, the fewer the trees become, till the rhododendron is left alone, crowning the snowy heads of the uppermost hills. And the longer you look, the more you discover multitudes of things unnoticed at the first gaze. Here a nice little cottage stealing away into the foliage. There a hamlet or a small village, straggling down the sloping hill. A little higher up, a piece of arable land covered with rye or maize or potatoes, the main food for men and animals in this beautiful but sterile place; and you wonder how people could plough and sow on the steep slopes without tumbling down, and you pity the women and children, whom you see creeping up heavily-laden with agricultural implements and baskets of dung, while others are jolting and jumping down the craggy footpath, carrying faggots and bushels of straw, or whatever they want to take down to their homes, some five hundred feet beneath the roots of their crops. But you cannot stay here, although you would gladly do so for hours. A few steps further on you turn round another corner, and the river Angrogna, here swelling into a mighty torrent, at once displays all its power and majesty before your astonished looks. With unbridled force it dashes down the opposite mountain, now foaming and bursting upon the rocks and huge stones that seem to try to oppose its course, now uproariously throwing up a shower of spray, and now softened down into a gentle cascade. The air is everywhere so genial, the sky so clear, the foliage of the Spanish chesnuts forms such a bright green ceiling above your head, the white lily, the heart's-ease, the forget-me-not, the harebell, and many other flowers, are so lavishly strewn over the rich landscape, and

adorn so charmingly the green carpet which covers the hills, that you feel entirely shut out from the busy, bustling world, communing with Nature, the pure work of your Heavenly Father, and which, though silent, yet tells you such an eloquent, sublime, and heart-refreshing tale!

"I must needs take you to La Vachère," said a Waldensian friend to me. "I have lived nearly sixty years in these valleys, but I don't believe there was a year I neglected to take the trip. It is so beautiful! Each time I go there my strength appears renewed in me."

"Indeed," I thought; "a walk which never loses its charms, though repeated for the sixtieth time, *must* be something to be enjoyed."

"Gladly," I answered. "I will be at your disposal whenever you like. But how are we to proceed,—on mules or with a carriage?"

"We cannot get up much farther than half-way with a mule," replied he. "But if you are a good pedestrian, we will walk up much quicker than mule or carriage can take us. Only take a piece of bread in your pocket, for we shall not have any dinner. There are no hotels, and as to your tea or coffee, you will have to take it from the rivulets we are passing by. But," added he with a cheerful look, "isn't that quite enough? As long as we have bread to eat and water to drink, ought we not to be happy?"

"Surely we ought," I answered; "at least for one day, and—after having taken a good breakfast before."

"Of course; and I will not prevent you from doing so. To-morrow morning at ten precisely I will be at your hotel; and then, please, be prepared for a little bit of exercise in the way of hill-climbing."

I looked up to the top of the Vandalin which was just before us, and measuring its height with my eyes, I thought once more of suggesting a mule or a carriage. But looking at the old man, who joyfully shook hands and, of course, took it for granted that we were to walk and not to drive, I felt a little ashamed to confess my hesitation, and took courage at the thought that, if the worst might happen, at any rate, a night spent in this climate in some of the Waldensian mountain caves would be an adventure as harmless to the body as it would be interesting to the imagination.

"So we are to start at ten to-morrow morning. And when do you expect us to be back?"

"About half-past eight in the evening."

"So you purpose to walk ten hours and a half up and down hill."

"Yes," he said, with a smile. "Ah, that's a trifle for such young chaps as you and me. *Adieu, jusqu'à demain.*"

Off he was. I looked up to the Vandalin once more, and passing my hand over my face, I said to myself: "Dear, dear: ten hours and a half; I never walked more than five, and that was on a plain, and I recollect I was as tired as a

post-horse. But never mind. 'Comes need comes help.'"

I partook of a substantial breakfast at any rate, and at ten A.M. we started off, chatting cheerfully. Soon we found ourselves in a beautiful avenue of chestnut trees. Here the road began gently sloping up to the mountains. We slackened our pace and, hat in hand, quietly walked up with measured steps as if our feet were regulated by clockwork. Sometimes we stood still to look back and to enjoy the charming view of La Tour, which lay beneath, basking in the light of the morning sun. I pointed to the old Vaudois church and its manse. The latter was being used now as a school for poor girls. I had just visited it the day before, and had been struck both with the beautiful landscape, and the interesting company of scholars.

"I cannot tell you how pleased I was with the school of Madame d'Espine," said I, while we again resumed our walk. "There is a freshness and liveliness about it which I in vain looked for at other schools."

"Ah, quite so," my friend replied, "but that stands to reason. That school is entirely Madame d'Espine's *own* work. It stands in no connection whatever with any church, sect, or denomination. It is totally a work of faith which that excellent woman carries on, trusting in her invisible Saviour and Master. She is the teacher and the mother of those poor girls. Nobody has appointed her. Nobody salaries her. It is herself alone who began the work and carried it to its present important height. You cannot wonder that she pours all her heart's life and power into it. Schools established in that way often fail because faith is not always accompanied with the talent of administration. But *where* they succeed, they are *very* good, and in many respects show an amount of energy which schools under Government or even Church control cannot possibly be possessed of."

"Still, Madame d'Espine is a member of the Vaudois Church?" asked I.

"Certainly she is, and one of its best members. Would to God that all of the Waldenses had a portion of her spirit! Our dear pastor, Mr. Malan, thinks a great deal of her, and every now and then peeps into his old manse to enjoy the happy scene inside. Madame d'Espine was a Roman Catholic, and so was her husband, but the light of the Gospel dispelled the clouds from their hearts, and they stepped over into our Church. Now there was a young student at La Tour of the name of Mr. Appia. He is our Evangelist now at Naples, and if at all possible you must go there, and make his acquaintance, and see the good work which he is carrying on there. Young Mr. Appia very much pitied the poor children who were idly rambling and begging about the mountains. He had not the means to support them, but he thought much of the best method of providing them with at least some instruction. One day he met with a poor girl on the road in a lonely mountain district: 'Why

don't you go to school?' he asked her.—'I have nothing to eat,' was the answer.—'Suppose I give you to eat, will you go to school?'—'I will.'—'Very well; come to me at La Tour to-morrow morning and I will give you a breakfast.' The child was punctually at the indicated place. He gave her a breakfast, and she went to school. Of course the next day the same thing was repeated, and so on. Besides, Mr. Appia found many more such children, and having no room for any more in his lodgings, he quite simply would tell his Christian friends that they had to prepare for guests at their breakfast. He even did not ask their permission; it was a matter of course, and it was everywhere cordially and merrily agreed to, so that soon many a family had a poor girl at their breakfast-table. But this state of things could not be continued. Now, about this time, Mr. d'Espine died, and left his widow without a family, but with sufficient means for her own support. 'The Lord has something to do for you,' Mr. Appia said one day to her, and he spoke to her about the poor girls. Madame d'Espine was quite willing. The old manse was then just to let. She hired it and began an establishment at which there are at present forty-two girls, boarded, clothed, lodged, and instructed. Soon, however, she found that she could not meet all the expenditure. Mr. Appia then took to collecting for the school, and so did other friends. Since 1855 the school has been entirely supported by voluntary contributions chiefly obtained from England through the agency of Mr. Miguel at Geneva."

"And is the school free from debt?" I asked.

"Not a farthing of debt! The rent of the manse is regularly paid to our church every year. Sometimes the water reaches the lips, but hitherto the Lord has helped us."

"Of course Madame d'Espine lives in the house with the children?"

"She does, but she even pays for the rent of her own room, and also all her own personal expenses. She is quite a mother to the children, and her house-keeping and general administration are quite marvellous. What do you think the whole concern costs annually?"

I began calculating,—42 children plus 3 teachers; plus house rent, plus sundries, plus . . .

"Ah, you'll never guess it," he added quickly. "I will tell you at once. Not more than 6000 francs a-year (240*l.*)!"

I was quite amazed.

"That is only a little more than 125 francs (5*l.*) for every child!" said I. "And yet they all looked healthy and well dressed, and as cheerful as if they were trained at a king's palace. I remember with what pleasure they sang that beautiful hymn—*J'ai un bon Père.*"

"Ay," my friend replied cheerfully, "we like that hymn. It points our hearts towards Heaven. You will, ere long, hear it sung all through the valleys:

'J'ai un bon Père qui m'attend aux cieux,
Il me dit viens, je vais à Lui;
J'y veux aller dès aujourd'hui!
Oui je vais, oui je vais m'en aller aux cieux.
Jésus dit viens; je vais à Lui;
J'y veux aller dès aujourd'hui.'"

We reached the manse of Mr. Durand Canton, minister of the parish of Angrogna. The village to which his house belongs is called St. Laurent (San Lorenzo). Through a wide gateway we entered a spacious square yard. The manse, an elegantly-built, white-plastered, two-storeyed house, with a picturesque balcony and steps leading up to it from outside, stood on the right-hand side of the yard. Just opposite the gate the yard was fenced in by a railing. We walked across, and looked over the railing. What a panorama! The whole valley of Angrogna was, as it were, rolled out before our eyes. Every variety of scenery was here brought together in one indescribable *tableau*. Envy is no virtue: still I could not help envying Mr. Durand his study, which looks into that most enrapturing landscape. Much to our disappointment, we found him and his lady not at home. Just on leaving the place we were met by Mr. Charbonnier, the minister of St. Jean, who had come on horseback to pay a visit to his colleague. He, too, had to return, and while he retraced his steps down to his residence we continued our journey up the mountains.

"Is there much fraternal intercourse between the ministers of the valleys?" I asked my friend, after we had taken leave of Mr. Charbonnier.

"There is," was the answer; "but, you see, the distances make it very difficult for them to visit one another frequently. In winter it is quite impossible for some of them even to visit their neighbourhood. Mr. Cardon of Massel, for instance, and Mr. Tron of Rodoret, two parishes in the valley of St. Martin, are often during two or three months imprisoned in their residences by walls of snow. Beautiful as the road is we are now walking on, you can easily see that in winter it is often difficult if not dangerous to pass. The avalanches also often block up the roads and put a stop to all communication."

"Ah! to be sure," quoth I, "avalanches must be very dangerous in this part of the country. Have there been many during the past winter?"

"There were some, but, thank God! they did not do much harm; one of them well-nigh caused a most distressing disaster, but for God's providence having come between in a very striking way. I will show you the place where it happened this afternoon when we return home by Pré du Tour. You will see a house situated in a dale at the foot of a high mountain. The avalanche came down with immense force and rapidity upon the house. Everyone thought it must be crushed to powder, burying its inhabitants under its ruins. Nothing of the kind! Just before reaching the house the gigantic snowball burst into two parts, and being certainly ruled by an invisible and kind hand, came down with such an exact calculation that one part

fell to the left side of the house and the other to the right, so as to leave the building unhurt between two mountains of snow. But to return to your first question regarding the fraternal intercourse of our ministers, I am glad to say that a cordial fellowship prevails among the great majority of them. Some thirty or forty years ago this was not the case. Septicism and indifferentism then had seized the hearts of many preachers, and you know, where there is no love to Christ there is no love to the brethren either. At present, I am thankful to say, out of the sixteen ministers who constitute the clergy of our Vaudois Church, I should not be able to point at more than two whose preaching is not considered to be perfectly in accordance with the Confession. Of course between them and their colleagues there cannot be that intimate fellowship which is the effect of perfect agreement as to the vital questions of the Church, but between the rest the intercourse, so far as opportunity offers, is all the more fraternal and undisturbed."

"I suppose," I said, "that much of the time of your ministers will be taken up in visiting the members of their flocks?"

"This is the case with some," my friend answered, "with others it is not. Parish life is very varied in our valleys. Mr. Malan's work at La Tour and its environs is certainly sufficient to fill up an active minister's time from Monday morning till Saturday night. Still he can, in a certain sense, do it with much more ease than those of his colleagues who live high up the mountains. In these mountain parishes the visiting of the sick and the dying requires so much time in consequence of the long distances and the difficulties of the roads that but little time is left for visiting the healthy. The ministers there are but too happy if they may meet their parishioners at church every Lord's-day. Then they have to look after the schools, which, as you know, are put under their control. Both the *écoles de commune* and the *écoles de quartier* require much time and care to keep up the attendance. In the lower situated parishes a minister may do many things which in the mountain parishes are out of the question. He may, even in winter, hold meetings one or two evenings in the week. He may get the women to unite regularly once a fortnight for the purpose of sewing for the poor. He may assemble the young people for mutual instruction and education."

"Speaking of the young people," I observed, "You remind me of the *Société de l'Union Chrétienne l'autoise*, of which I attended a meeting the other day. This seems to be a sort of Christian Young Men's Association."

"It is not exclusively instituted for the male part of our population," my friend replied, "nor is it exclusively for the young. Still, the greater portion of its members consist of young people. The society arose from the desire felt by many of the more developed members of our parishes of raising the intellectual, moral, and religious condi-

tion of our people. At St. Jean, as early as the year 1853, some Christians united as a small society, with the expressed purpose of 'promoting the spiritual and temporal welfare of their fellow-men within and around the parish.' They did some good in the way of instructing the ignorant and of helping the embarrassed. Their example met with imitation. At La Tour, Angrogna, and Villar similar small societies sprang up, and in 1855 they united into one society, which has since been extended all over the valleys."

"And what is that society doing?" asked I.

"Its chief work consists in its weekly and monthly meetings, held either on Sunday afternoon or the evening of a week-day. After the opening of the meeting with singing and praying, a portion of Scripture is read, and a free discussion follows between the members present, under the leading of the president of the committee. If the minister is present, who *per se* is honorary member of the society, the meeting of course is conducted by him. After the discussion of the passage of Scripture, a topic of a social, moral, or religious kind is proposed for conversation. Then somebody rises and tells a nice story. Another takes up one of the books of the society's library and reads an interesting passage. Sometimes also, a portion of a newspaper is read, if containing something worth the notice of Vaudois Christians. Thus an evening is spent in useful entertainment, and under the blessing of the Lord this society really may do a great deal of good among our long-oppressed and consequently, in many respects, depressed mountaineers."

"Does the society meet with much sympathy among the Vaudois?" I asked.

"Why, not so much as it ought. To tell the truth, the conditions upon which members are admitted are too strict in the opinion of those who like an irregular life. To become a member of that society you must confess that you have received Jesus Christ as the only Saviour, and as God manifested in the flesh; that you have adopted the Holy Scriptures as the rule of your conduct, and it must be known that your conduct is truly in harmony with that rule. Now I am sorry to say there are many among our people, and especially among the young, who would not like to pronounce such a confession, nor would be able to point to an irreproachable Christian demeanour."

"I wonder they are admitted as members of the Church," I observed. "A Church, I should think, ought not to be less pure than a society."

"Well, there is truth in that," replied my friend; "but you must know, we Vaudois are multitudinists. Every Protestant born in our valleys is *per se* a member of the Vaudois Church; he is considered as such by the Government, and his being admitted to the fellowship and communion of the Church is a matter of course."

"So there is no discipline in your Church, I suppose?"

"There is not, unless in some extraordinarily

gross cases of immorality or disorderly conduct, which very seldom occurs. On the whole, the standard of morality among our people is pretty satisfactory. Illegal births are not common in the valleys as compared with other districts. But there are intoxication and Sunday desecration. Playing at cards and drinking at the inns are not uncommon on Sunday. And there is that spirit of worldly-mindedness which is characterised by indifference for everything invisible, with an eager craving after everything that pleases the eye and the flesh."

"Still the doctrine of your Church is pure," I remarked; "and those people whom you are speaking of now, are orthodox, aren't they?"

"Undoubtedly! As orthodox as you like; but what is, after all, orthodoxy, if wanting the heart's life? Error is a bad thing; there is not much of salvation in it. But if I were to choose, I should prefer living error to dead truth. This was beautifully illustrated to me the other day. I was at Bobi, one of our high parishes, where there are many shepherds feeding their sheep on the tops of the mountains. On walking up the main footpath, I noticed a dead sheep lying on the grass by the wayside. It appeared to have died from disease. Half an hour later, I met with its owner, who was running about, in all directions, over the hills. He was seeking for a lost sheep.

"I saw a dead sheep lying on the way near your house," said I.

"I know," he replied; "it died this morning on the way to the fold. It is a great loss to me, but I left it where it was, and hurried away to seek for the lost one, which must be hereabouts."

I then made the observation that a living sheep, though on the wrong way, is worth more than a dead sheep, though on the right.

At this moment we reached a most charming spot, from which a grand view was opened to us into the valley of Angrogna. Mr. Durand's manse stood some three hundred feet below us, and at a distance, we saw the village of St. Laurent, and its Vaudois temple; which, however, was far surpassed in magnificence by the Roman Catholic church.

"That temple seems to be a very old building," remarked I, "pointing to the old-fashioned oblong edifice void of any architectural beauty whatever.

"Ah! that is the first Vaudois church that ever was built," rejoined my friend. "This is a spot of the highest interest in the history of our Church. Do you see those cottages over there to the right? That is Chanforans, where our Synod met, in 1532, with the great reformer Farel. They assembled six successive days in prayer and supplication, and it seemed as if a fresh pouring-out of the Holy Spirit had passed over the dry bones of the Church. A new life sprang up, and the foundation of the first building for public worship at St. Laurent was one of its first-fruits. You perceive, however, that this temple must become a thorn in the eye of the Romanist. Indeed, it was often attacked by the

Papists in the days of the persecution, and to annoy the Protestants, the priests of this place instituted a procession which is held on Sunday exactly at the hour of the Protestant service."

I here remembered the scandalous proceeding which Dr. Henderson on his visit to this spot in 1844, witnessed, and of which he gives the following description: "About the middle of the sermon we were annoyed by the singing of a Catholic procession, which became louder and louder the nearer it approached. It roused the very dogs, which were lying about the aisles, and thereby increased the disturbance. To prevent further inconvenience, the doors, which had stood open for the admission of fresh air, were closed, and I hoped that the noise would gradually die away as it had increased, but the priests, apparently out of sheer spite, conducted the procession close round the church, so that it was impossible to hear what dropped from the lips of the preacher. When the annoyance was at the worst, one of the elders called out to the minister: '*Attendez un peu, Monsieur!*' on which he stopped, and we all waited in silence till the mummery ceased."

"At the time when Dr. Henderson visited the valleys, you were still under the old despotic government," I said; "but I suppose all that sort of nuisance is now fully put a stop to."

"Not at all," my friend replied, "the procession is still kept up with the same spiteful and vexing spirit. The priests contend that they have a right, confirmed by Popes and prelates of more than two centuries, of holding that procession in the way they are holding it. Of course, with the new statutes in our hands we have requested the Government to deliver us from this disturbance of our public worship. Nor is the Government disinclined to gratify our desire. In fact the Government itself is quite disgusted with this procession-nuisance all over the country, and steps are being taken towards passing a bill in Parliament some time soon, by which all out-of-door worship shall be prohibited. Meanwhile, not having the power or the courage, as it seems, to interfere with the scandal of St. Laurent, the Government proposed to the consistory of this parish to begin worship one hour earlier, so that service might be finished before the procession approached. Mr. Durand, who is a meek, kind-hearted man and much inclined to peace, would perhaps have complied with this proposal, however great the inconvenience both to him and his audience. But his people most decidedly refused to give their consent, and the Government dropped the proposal. A plan is now schemed of building a wall at a distance from the temple, behind which the procession shall be bound to keep. This of course is protested against by the Roman Catholic party. The matter is still in the law-courts, but we have no doubt will be decided in favour of our Church."

While my friend thus favoured me with the particulars of this interesting case, I got quite absorbed

in the study of the unparalleled beauties which Nature here displayed before my eyes. Rightly Mr. Baptist Noel says: "No spot in the valleys affords more interesting recollections. Placed about 500 feet above the torrent, it has fine air and enchanting views. It is shaded by extensive groves of Spanish chesnut and walnut. Here and there grassy lawns, on some swell of the mountain-side, emerge from the leafy shade and look bright in the sunshine. A little money and a little care would make some of these like Edens; and on these sunny slopes the rose, jessamine, and lavender would blossom side by side with geraniums and verbena, with the carnation and the heliotrope."

Having rested a quarter of an hour on the trunk of a felled tree, and refreshed ourselves with a draught from one of those lovely little fountains, which at every fifty or one hundred yards spring up from the sod with melodious purling, we again started on our way up the steep slopes. Thus at a rate of one mile and a half per hour, we reached a potatoe field which, with an inclination of forty-five degrees, spread over the slope of the mountain. A man of about forty was delving a piece of ground, while his mother, an old woman of apparently seventy, and a girl of twelve, were weeding the potatoes. It was about one o'clock. The heat of the sun was so excessive, that its burning beams really pained my hands. There was not a puff of air in the atmosphere. I looked up to a tree where a dozen sparrows had alighted. The poor little creatures seemed to gape from the heat. I could not help remembering Jonah the Prophet, when the "sun beat upon his head that he fainted, and wished in himself to die, and said, 'It is better for me to die than to live.'" My friend took off his coat, and though it is not fashionable to present yourself in your shirt-sleeves to a company, yet I followed his example. Fortunately, the company whose acquaintance I was going to make was not very strict as to etiquette. The man, the old woman, and the girl were all in their shirt sleeves. Their necks and faces looked as if painted with an extract of chesnuts. Still there was a blush of health playing on their protruding jaw-bones.

"Ah, Stephen," said my friend, shaking hands with the farmer, "this is hot work, my man."

The old woman now came also to shake hands. It appeared that my guide was an intimate friend of the family.

"It is, it is," he answered, shaking off the perspiration which ran in large drops from his brow. "But thanks be to God, we have a little dry weather. You know it is rather difficult, and, if very wet, almost impossible to work this sloping field."

"You have to earn your daily bread under much trouble," I observed.

"Ay, that's nothing," the old woman answered. "The Lord told our father before, that he and his

children would have to eat their bread in the sweat of their brow. If only we *may* eat it. But sometimes, sir, it would seem as if . . ."

"Ah, don't speak in that way, mother," the man interrupted. "We have always had our daily bread hitherto, though we were often weak in faith and took too much thought for the morrow. I only wish my poor wife were better. *That* is a heavy burden upon my heart."

I learnt that the good fellow's wife was suffering from a chronic disease which, though not laying her up altogether, made her unfit for her daily work. We walked to the little farm-house, which was sheltered by a nice chesnut grove half a mile up the mountain. It was, like almost all the farm-houses of this district, a two-storeyed building in the shape of a right angle. The ground-floor contained the stable for the cattle, the barn, the bakery, the dung store, &c. The first-floor consisted of a sitting room in one wing, and of two or three bedrooms in the other. A gallery to which a staircase from the yard gave admission, ran round the house. Into this gallery the doors of all the rooms of the first floor led. It was sheltered over by a projecting part of the roof as is common to Swiss architecture. The entire building, though not indicative of prosperity,—for the wooden parts of it were all but paintless and many a window-pane was broken,—produced a charming effect in union with the enchanting scenery round about. But there was an evident want of order and cleanliness, which seemed to prove that the hand of the mistress had been laid aside.

Then came the pale wife out of her bedroom, stepping across the gallery to welcome us at the staircase, in a bent attitude, almost trembling with exhaustion. The bright glare in her eyes, and the high blush on her cheeks, seemed to betray an inward fire that threatened to consume her. My friend fetched a chair out of the parlour and bade her sit down in the gallery. Then seating himself next to her on a wooden bench, he began to speak to her about her past losses, her present sufferings, and her hopes for the future. This was evidently the thing she wanted. I saw her face beaming up with delight, as the face of a thirsty man to whom water is brought. She was a really happy soul in the midst of all her trials. She was happy in Jesus "who had suffered infinitely more than she; who had suffered and died for her; who had taken away all her sins; who had given her perfect peace with God her Father; whom she hoped to see soon in His glory." The scenery round about was beyond description. Still, I thought, the most beautiful sight is this poor suffering woman rejoicing in an all-sufficient Saviour!

"You seem to be well acquainted with this good woman?" said I, when we resumed our ascent of the mountain.

"I visit her very often, poor thing," he answered, in a tone of compassion.

"It must be a treat to you. This is something

better than dead orthodoxy. A living sheep on the right way."

"Quite so. I always feel strengthened in faith when I leave that good creature."

"I now perceive," I said, "how difficult it must be for your ministers to visit their sick parishioners. Why, to visit this woman would alone take half a day from Mr. Durand's time. You are doing a good work indeed by assisting him in this part of his ministerial duties."

"This is nothing uncommon amongst us," answered he. "Many a poor sick member is visited by laymen of their own accord. We think we feel a little of the pleasure which an invalid must enjoy, when, lying in his bed high up the mountain, and isolated from the world below, a beloved messenger comes up to him to tell him what is going on in the valleys, and to remind him at the same time of what is stored up for God's children in heaven. We realise then in a literal sense that saying of the prophet of old: 'How beautiful upon the mountains are the feet of Him that bringeth good tidings!' I only wish," he added, after a pause, "we could also take to those poor mountaineers some more substantial aid in their present distress; but in these days we are poor ourselves, as for the last five years there has been a disease in the vine and in the silkworms, while the price of provisions is more than double what it was ten years ago."

"What is the average price of your provisions?" I asked.

"Beef costs about twenty-four *sous* (one shilling) a kilo (two pounds); veal a little less, sometimes a little more, according to its value: bread four *sous* (twopence) a kilo. Cloth is much dearer here than at Turin, as we have no cloth manufactories of our own. I am sure you buy your coat cheaper in England than I do mine at La Tour."

"In what proportion do the wages stand to the price of provisions and clothing?" I asked.

"A common mechanic is glad if, summing up all his earnings during twelve months, he finds that on an average he has earned ten francs (eight shillings) a week. Of course he could not possibly live upon that with his wife and family, but there is scarcely one Protestant family among us which is not possessed of a piece of arable land. This is never sold, however urgent circumstances may be, for it is venerated as an inheritance of the fathers. Still, though enabled to keep the wolf from the door, our operatives and peasants earn too little to be able to rise out of a state of depression, which keeps their spirits down as well as their bodies."

"True, true," I observed, "I have seldom seen a tall, robust, powerful and spirited looking fellow among your people."

"How could you? The common people in the valleys never taste a piece of butcher-meat all the year round. Their toil is hard and their food is weak. Potatoes form their chief meal; then come peas, beans, maize and milk."

"What in my opinion is urgently wanted," quoth I, "is the introduction of some useful industry into your valleys, so as to bring a little more affluence among the people. I know that prosperity is not always a blessing to a nation, and that wealth is often the source of moral and spiritual decay. But on the other hand, a constant pressure of the weight of adversity upon a people's mind, never allowing a momentary free breathing, at length extinguishes their manliness, and takes the spirit out of people. Man's soul is like a flower, placed in too bright a sunshine, it soon will be burned to death. But constantly kept in a cellar, it dwindles slowly away."

"We have some industry in our valleys," my friend replied, "but I cannot say we are particularly gratified with its effect on the population. There are two silk spinning mills and a cotton mill at La Tour, and there is also a cotton mill at St. Germain, and a silk manufactory at Peronsc. The cotton mills have had a very unfavourable bearing upon the character and morality of the young people who were employed at them. They are standing still, however, now, in consequence of the American war, and we do not regret it. The silk mills are still at work, but instead of doing us good, they have greatly impaired our cause. It is true these mills are the property of Protestant firms, one of which is at Basel, and the other in England. But the foremen are Romanists, and try to employ as many Catholic people as they can lay hold of. This has during the last years considerably increased the Catholic population of La Tour. The fact is, that our "*bons l'autois*" are not born and bred for industrial labour. They have from times immemorial been agriculturists. It seems as if the very atmosphere that encompasses our mountains, as it were with an enchanting power, prevents them from stretching out their hands towards anything else but the spade and the shepherd's staff. At Marseilles there are at present 1200 of our people who emigrated from want of food, and many hundreds of them are at Lyons. They are employed at mills and manufactories and for all sorts of labour, and I learn that they are doing uncommonly well. But here in the valleys it seems to be impossible to them."

"It appears to me," I answered, "that every sort of industry is not desirable for a people like yours, and least of all, cotton mills. It should be such a kind of industry as would enable your peasants to work at home at their leisure hours, and especially in winter when there is no work to be done in the fields. I mean some light work at which children also might assist. Such as cutting wooden toys or making little boxes, and other articles of pasteboard. Another General Beckwith, who would take up this idea and carry it out with that noble man's Christian energy and perseverance, would be a great blessing to your good people."

"Ah," said my friend, with a deep sigh. "General Beckwith!"

He stopped, and leaning on his thick ash staff, his head bent on his breast, kept silence for a minute. Then lifting up his head again, he looked at me with eyes in which I thought I saw a tear glistening.

"General Beckwith—dear, dear Beckwith—where is there a second one in this world, sir?"

I now had touched a topic about which my aged friend appeared to be inexhaustible. He had been the general's friend from his first visit to the valleys. He had accompanied him on his walks over all the hills and mountains. He told me a multitude of particulars about that excellent man, which, were I to write them down, would fill a volume.

We now were approaching the top of the highest mountain. Vegetation began gradually to disappear. Only here and there a lonely birch lifted its thin foliage up to the blue sky. The rhododendron kept faithful. Numerous bushes of that pretty plant dotted the heath-fields which we were striking across. Every now and then a browsing cow or sheep broke the monotony of the scenery. It was three o'clock when we reached the *maison d'été* of my friend's friend Peter.

A *maison d'été*, a summer-house. The reader thinks of some nice little building, got up in a style à la renaissance or rococo, handsomely painted, sexagonal or octagonal, teeming with crystal windows and roofed with a dome. I saw nothing of the kind. I saw a large square box, built up of rough stones gathered from the mountains, and piled up without line merely on the principle of gravitation. It had two storeys. The only piece of wood that was observable was the floor which separated the ground-floor from the first storey. A staircase constructed of loose stones, which formed very irregular steps, led up from without to the first storey. The ground-floor was the abode of the irrational creatures; the first storey that of the rational. Windows were not noticeable. The whole building presented an irregular cube of stones of, say, fifteen feet in length, breadth, and height.

Peter was standing at the top of the staircase when we approached. Shirt and trousers were the only constituent parts of his dress. His brownish, weather-beaten face indicated a man between fifty and sixty. From under his thick grey brows shone a couple of bright eyes, whose brightness increased when he recognised my friend.

"This is the *maison d'été* of my friend, Pierre —" (I forget the good fellow's name), said my friend to me. "Such are the little cottages which our Vaudois farmers build on the top of the mountains to spend the summer months with their family and cattle. About October they return to their farmhouse down in the valley."

Peter received us with that sort of simple-hearted kindness which only nature can teach. In his Vaudois *patois* he at once entered with my friend into a conversation of which I have forgotten nothing,

for the best of all reasons, that I understood not a word of it.

"You must step up and see Peter's summer abode," said my friend to me. "This is the royal palace of the mountain-king."

I stepped up with great caution fearing that with every step the whole concern would tumble down with me. There was no reason for this caution, however. The steps were as solid as if built of marble. I entered a small square apartment, but to observe anything was impossible, as I found myself wrapped up in Egyptian darkness. Still, after a few minutes, my eyes became accustomed to the change, and with the aid of the glimmering that fell through the door, I could notice a fire-place constructed of sods.

"Take care," said my friend, taking me by the arm as I was about to proceed a step or two, "don't stumble over the baby."

"The baby?" asked I. "Is there a baby here?"

"To be sure there is."

"Where?"

"Why just before you."

I lighted a match, and really there was a nice little creature lying in a wooden box just at my feet. It slept as soundly as a top. I could not resist kissing it. It awoke, and looked at me as if wondering why I had come all the way from London to rouse it from its slumber. I lighted another match and took a glance round the apartment. I noticed two wooden chairs, but no table. A hole in one of the corners served as a window, and another hole in the roof served as a chimney, but they were so small that the light had as much difficulty in getting into the one as the smoke had in getting out of the other. I could not help smiling at the idea that I wanted a match, in order to find out the window. I also noticed another apartment, which was as dark as that in which I was standing. It was the family bedroom and *garderobe*.

We again stepped down the staircase. Peter placed a wooden bench on the turf, and gave us each a large earthen basin full of milk. There being no table, we had to keep the basin between our knees. We took our bread out of our pockets and broke it into the milk. A wooden spoon enabled us to bring the porridge to our mouth, but not without great danger of losing our balance, and of tumbling down from the bench with basin and all. It really required more practice than I was accustomed to, to be able to bend head and chest up and down, and to move the right arm to and fro without moving the knees. Still, what with applying the greatest caution, and sometimes being assisted by my friend, I managed to empty the basin. But the beneficial effect this simple meal, after five hours' climbing up the mountains, produced upon my system, no words can express. The most extravagant dinner I ever sat down to could not stand comparison with it.

"And are you happy here, Peter?" I asked our kind host.

"Perfectly, sir. I shouldn't like to barter with our king," he answered, in tolerably good French.

His wife now came down, baby in arms, and two girls of five and seven approached from the field.

"These are my treasures," said Peter, in a cordial and cheerful tone, pointing to his wife and children. "Am I not rich, sir?"

"I believe your are," I answered. "Still, you know there is a greater treasure than the possession of father and mother, wife and children."

"Ah, *c'est le bon Seigneur aux cœurs*," said he. "Yes in Him are all the riches of salvation and consolation."

We now had a short conversation about religious topics, which showed me that Peter was one of those of whom it is said that "the mountains shall bring peace to them." Indeed, unless the eye of the mind be entirely shut to everything invisible, there must be something exceedingly ennobling in living on the top of a mountain—so far from the world below—so near to heaven. Our Lord also loved the tops of the hills. He used to repair thither when wanting to be alone with His heavenly Father.

Refreshed and strengthened by the good farmer's hospitality, we resumed our journey, and after half an hour's walk up the gentle slope of the mountain we reached La Vachère, the spot of our destination. It is a broad plain on the top of the mountain, from which the most extensive and enchanting view over all the surrounding mountains is to be had. An opening in the mountains towards the north reveals the wonderful panorama of the plain of Turin. To the south the snowy cone of the Monte Viso emerges majestically from the cluster of Alps that surround it. Pramol, one of the Vandois parishes, was lying just before us on the top of a chain of mountains. To the right St. Germain, another parish in the valley of Perouse, stole away into the little groves that everywhere

dotted the hills. We seated ourselves on the grass, and kept for half an hour perfectly silent. Nature spoke too impressively to us to admit of conversation.

We took our way back in the direction of Pré du Tour, a small village in the valley of Angrogna. The road led us down along bottomless precipices and foaming torrents. Here the scenery assumes an aspect of the wildest kind. Scattered masses of rocks, piled up in strange confusion, strike the mind of the spectator with awe. Amongst them trees of every description flourish in abundance, contrasting their bright verdure with the surrounding desolation.

At Pré du Tour (*Pra del Tor*), where there is no temple, since its few inhabitants worship at the neighbouring village Serre, the Romanists have built a church. This is a mere opposition church, for there are scarcely half a dozen Romanists at the place. During the winter months, however, a service is held in the school-room for the women and children, as the road to Serre is often impassable to them.

It was half-past eight when I entered my hotel at La Tour. Was I tired? I was quite ready for my supper and then for my bed, but I must confess to myself that I did not feel half so fatigued as I did after a four hours' walk on the plain. Yet deducting the time we had taken for rest, I calculated that we had walked not less than nine hours up and down the mountains. There must be a wonderfully invigorating and strengthening power in the mountain air.

While on our way home my friend gave me some further particulars about his fellow countrymen and their spiritual condition, which I thought were worth noticing. You will permit me to communicate them next month, when I also hope to give some account of the Mission which the Waldensian Church is carrying on outside the valleys in the kingdom of Italy.

THE TOUNGOO KAREN MISSION,—DR. AND MRS. MASON.

Your pages have from time to time contained accounts of the progress of Christianity among the Karens of Burmah. These are rude, wild, uncivilised tribes, scattered over the forests, jungles, and hilly districts of Burmah, like the Coles, Santals, and other barbarous tribes in India. And the Karens bear somewhat of the same relation to the comparatively civilised and cultured Buddhist Burmese, that the Coles, Santals, &c., bear to the comparatively civilised and cultured Brahminical Hindus.

These wild tribes in Burmah and India have no written language, no books, or literature of any kind; no hereditary priesthood. They are therefore, in many respects, far more open to the reception of Christian truth than their proud, arrogant,

self-sufficient superiors in the knowledge and arts of civilised life; though, from want of mental culture, truth is apt to be got hold of in fragments, and these fragments apt to be unduly magnified. There is, therefore, a vast work of *educational culture* in store for all really enlightened missionaries amongst them.

Dr. and Mrs. Mason, of Tougoo, have evidently been keenly alive to this want. Without a book, how soon are doctrines misconceived, distorted, or forgotten by illiterate minds in these jungly wastes? But a book is of no use unless people are taught to read and to understand a written or printed language. Hence the necessity of schools from the very outset of a successful mission among a people like the Karens. Now, such schools for males and

females Dr. and Mrs. Mason have laboured hard to establish. In this the British Government has wisely and judiciously endeavoured to assist them.

Thousands of the hill Karens have of late years been brought, through them, under Christian instruction; and many of the children have been taught. The work seemed to be favourably progressing, and promising great results.

But, alas! it has been true from the beginning, that whenever and wherever good seed is sown, there and then the enemy is ready to sow tares.

In the last twelvemonth some of the Rangoon and Calcutta newspapers have been supplying notices of painful differences among the American missionaries themselves, and of serious charges brought by some of their own brethren against Dr. and Mrs. Mason.

As these are blended about in vague, indefinite, distorted forms, it may subserve the cause of truth briefly to indicate their real character.

After the occupation of Pegu by British troops in 1853, Dr. and Mrs. Mason, with the Karen preacher, Sau Quala, took up their abode near the city of Tonugoo. At that time the Karen tribes on the mountains to the east were in a savage state. The Burmese Government had never any real authority over them. Within a few years, through the labours of the missionaries above named, thousands of them were instructed more or less in the principles of the Christian faith, and led to abandon their cruel exterminating wars and savage mode of life.

Gratified by this success, the British Commissioners, in 1857, made over to Mrs. Mason a piece of land near Tonugoo, whereon to build a school and chapel for the Karen people, as also for the establishment of a Karen female institute. A money-grant in aid of the building was also made, but the ordinary current expenses were to come from the voluntary contributions of the Karens themselves.

In 1860, Mrs. Mason went to America. During her absence two more missionaries joined the station. One of these was permitted by Dr. Mason to erect a building on the Karen Institute land. In 1862 Mrs. Mason returned; and then commenced a series of painful disputes, issuing in formal charges, preferred against Mrs. Mason, and lodged with the Deputy-Commissioner, and forwarded to Colonel Phayre, the Chief Commissioner of British Burmah.

At the request of the latter, Major Sparks, Commissioner of Pegu, proceeded to Tonugoo, in January last (1863), to investigate charges, some of which were of a grave character.

The Commissioner, after patient and minute examination on the spot, reported the result to the Chief Commissioner, who thereupon, with all the evidence and reports of his subordinate officers before him, drew up a long and elaborate minute for the supreme authorities in Calcutta.

The leading points—for the official papers hitherto

unpublished are very voluminous—may be briefly stated.

Some of the charges were those of “blasphemy and profanity,” founded on some fanciful and mystical speculations of Mrs. Mason about certain “mysterious meanings in the letters of the alphabet,” a “sacred language,” a “God language,” and such like. Into charges of this kind the Commissioner very properly declined to enter, as beyond his province. But we may say that, having seen Dr. Mason’s explanations on the subject, we cannot but concur very much in his conclusions. He does not agree with Mrs. Mason in her views—seeing no sufficient foundation or authority for them; he therefore does not support her in entertaining them. But, whether well or ill founded, what he shows is, that they cannot be characterised justly as “blasphemous” or “profane.” And so far as we can understand the matter, this is the sober and proper conclusion. “Fanciful,” “mystical,” or such like, would be the more appropriate epithets applicable to her alleged theory of sounds and symbols in language having sacred significations.

Of the other charges, which were fully investigated, the salient points were—

Firstly, that Mrs. Mason was “abusing the support she had received from Government.” This was based on the fact that Mrs. Mason did declare to the Karens that “the Deputy Commissioner dealt unrighteously and untruthfully, and that she did not think he loved the Karens as he professed.” Mrs. Mason admitted having so expressed herself, and subsequently expressed her regret for it. She believed that the Deputy Commissioner had broken his promise about a grant of land, and in the warmth of discussion used the above terms. These the Chief Commissioner declares to have been “undoubtedly improper,” and he “cannot but disapprove of them;” and he does not believe that the Deputy Commissioner ever broke a promise. But he emphatically affirms, that he “fails to see how these hasty expressions, inconsiderate and indiscreet though they be, constitute abuse of the support received from Government.” They were, under an erroneous impression, hastily uttered against a Government officer; but there was “no evidence to show that she had endeavoured thereby to prejudice the Karens against the Government itself.”

Secondly, that Mrs. Mason was “setting herself up as a sort of political head of the Karens, and as such, prejudicing their minds against the Government and the officer entrusted by the Government with the administration of the district in which they reside.” Of this charge the Commissioner of Pegu virtually acquitted Mrs. Mason; an acquittal in which the Chief Commissioner fully concurs. The Commissioner of Pegu, however, considered that Mrs. Mason seemed to “take too prominent a part in the purely secular affairs of the Karens,” and “to interfere as their representative in their affairs with their neighbours and the Government.”

But the Chief Commissioner is "unable to agree in this opinion of the Commissioner of Pegu." "Dr. and Mrs. Mason," says he, "found the Karens in a state of savage barbarism—split up into tribes and clans, warring against each other, and taking captives to sell as slaves," &c. Now of these, "twenty-five thousand are either Christians or under Christian teaching and influence." Their barbarous practices have been abandoned. And Colonel Phayre asserts, "from long experience among similar tribes, that such results could not be attained by the civil administration unaided by missionary teaching. Any one who supposes that such a change could have been wrought among a savage people by missionaries, without their 'mixing themselves up with the secular affairs' of that people, he is compelled to differ with very materially. It was neither desirable nor possible for missionaries earnestly bent on doing their duty, to avoid teaching the people in every walk of life, or to abstain from advising and leading them in their social progress. He could name many missionaries to whom he was laid under deep obligation for having brought to his notice grievances great and petty, which otherwise would probably never have reached him. A district officer who failed to avail himself of such means of honest and disinterested information, he (Colonel Phayre) considered as neglecting a very efficient help to the performance of his duty."

Thirdly, that Mrs. Mason "hoisted a flag which she not only designated as the Karen national flag, but had put on it a device which was intended to show and proclaim it as an emblem of power, that is, of rude persistent sovereignty, on the part of the Karen people, and, possibly, of antagonism to the British Government." Mrs. Mason solemnly denied that she had any intention of inciting ideas or raising hopes among the Karens, inconsistent with their loyal allegiance as British subjects, and declared that her "only idea of 'national,' in connection with the flag, had been that of a Karen emblem, uniting all the Christian clans into one band of brotherhood, for education." The Commissioner of Pegu did "not exactly find the accusations under this head proved to their full extent." The Chief Commissioner, in a review of all the evidence, goes farther, and declares that he considers Mrs. Mason's explanations "perfectly satisfactory;" and he "must therefore acquit Mrs. Mason of all blame in receiving and bringing out (from New York) and hoisting (at Toungoo) this so-called Karen national banner." At the same time, "although the flag in itself had nothing objectionable, yet, after the long and violent agitation which had been raised regarding it, he (Colonel Phayre) did not consider that it would be expedient for it at once to be rehoisted on the Karen Institute at Toungoo. But when violent feelings shall have subsided, and the flag shall be in no danger of being viewed as a party emblem in regard to the present disputes, but, as it was truly intended, as a bond of brotherhood for

education, he should have no objection to its appearing hoisted on the Institute building."

A number of other minor charges having been disposed of, in a way in the main equally satisfactory, the Chief Commissioner concludes his long and masterly minute by declaring that "Dr. Mason and Mrs. Mason had his entire confidence, and he trusted that they would continue the noble work among the Karen tribes in which they had been so eminently successful."

This is a conclusion which will gladden the hearts of thousands in Britain and America interested in the Christianisation and civilisation of the Karens of Burmah. They will lament that differences and disputes, and charges like those indicated, should have arisen at all within the bosom of any Christian Mission; but they will rejoice in the vindication of such indefatigable and successful labourers as Dr. and Mrs. Mason. The bitterness of the trial will only lead to greater prudence and circumspection in the time to come, while character remains substantially unsullied. All will rejoice in the emphatic testimony borne by the British Chief Commissioner of ceded Burmese provinces, to the civilising power of Christianity. After enumerating some of the barbarous practices of the savage Karens, he declares with emphasis in his official minute, that "wherever the Gospel has been spread, such acts no longer prevail."

ALEXANDER DUFF.

CALCUTTA, 22nd June.

DR. MASON sends the following description of Karen customs and ceremonies on the birth of children:—

The third day after the child's birth, the ceremony of purification takes place, and the child is named. The forms are not exactly the same with all the tribes; but, with the Bghais, a fowl is sacrificed, and its bones consulted to ascertain the fortunes of the child.

The ceremony of fanning away evil, and fanning on good things, is in general use. An elder, making the appropriate gestures with the hand, says:

"Fan away inability; fan away unskilfulness.

Fan away slow growth; fan away tardy growth.

Fan away stuntedness; fan away puniness.

Fan away drowsiness; fan away stupidity.

Fan away debasedness; fan away wretchedness.

Fan away the whole, completely.

Fan on power; fan on influence.

Fan on the paddy store; fan on the paddy barn.

Fan on followers; fan on dependants.

Fan on good things; fan on appropriate things."

On the first anniversary of the child's birth, a fowl is again offered, when the child's forehead is besmeared with blood, and its wrist tied around with a bit of thread.

The parents name the child at the first, but as it grows up, and develops any particular trait of character, the friends give it another name indicative

of that trait, with "father" or "mother" attached to it. Thus, a boy is very quick to work, and he is named *A-khle-pa*, "Father of swiftness." Should he be a good shot with a bow and arrow, he is called, *A-khay-hta-pa*, "Father of shooting." When a girl is clever to contrive, she is named *Na-koo-ne-meu*, "Mother of contrivance." If she be ready to talk, she becomes *La-ka-lay-meu*, "Mother of talk."

Sometimes the name is given from the personal appearance. Thus, a very white girl is called, *Wa-bay-meu*, "Mother of white cotton;" and another of an elegant form is named, *Hteu-we-meu*, "Mother of the pleasant."

Occasionally the name refers to the location. Thus, one living near the Sitang, is *Ko-pa*, "Father of the Sitang;" and another on the borders of *Thonk-ye-khat*, is *Tha-hte-pa*, "Father of the *Tha-hte-pa*; or *Thouk-ye-khat*."

When a man is married and has a child born to him, his name is changed again to the father of that child, and the mother's name is changed in the same way. Thus, I have a Bghai writer called *Shie-mo*, and his father is the "father of *Shie-mo*," and his mother the "mother of *Shie-mo*." Here, it will be observed, is an affinity or coincidence with Arab customs.

The Red Karen ceremonies at the birth of a child differ considerably from those noted above.

After the child is three days old, when the mother is deemed convalescent, and able to walk out, a feast is made by the parents, and the house is open for all to come and eat and drink who choose. All who come are treated as brethren. After the feast, the mother takes the child in a wrapper on her back, and goes down out of the house on to the ground. She is then supposed, by a legal figment, to proceed to the paddy field, but, in fact, she goes only a few yards, digs the ground a little with a hoe or spade, pulls up a few weeds, and returns to the house.

These are symbolie acts by which the mother pledges herself to labour for the support of her child.

The mother next takes the child to the house of her relatives, where the people visited present the child—if a boy—with silver or iron; but, if a girl, with beads, or a fowl, or a pig.

After these preliminaries the child is named, often after some person that has been visited, and has made handsome presents, and always after some relative, that the memory of their ancestors may be preserved.

The custom of changing the name in youth and manhood is the same among the Red Karens as the Bghais.

TOUNGOO, 21st May, 1863.

KIDNAPPING OF ISLANDERS IN THE PACIFIC.

BY J. RAYNER, SYDNEY.

INTELLIGENCE detailing the frightful results of the fiendish work of the Peruvian slavers, has aroused the strongest indignation against the slavers, and compassion for the poor enslaved islanders. I never saw the various Evangelical Churches of this colony more unanimous upon any subject, nor more cordial in their expression of opinion. After the first surprise and sorrow occasioned by the atrocities committed upon the helpless and peaceful islanders had somewhat subsided, it was felt that something must be done—that the opinion of the Churches and the colony should go forth at once clear and decisive, and that an influence should be exerted to bring their cruelties to a speedy termination. A meeting of ministers of the various Churches was called to consider what was the most judicious course to pursue under the circumstances; and at this meeting it was resolved, in the first place, to wait upon his Excellency Sir John Young, to represent the case to the authorities at home, and second, to call a public meeting for the purpose of eliciting the opinion of the Churches and the citizens generally upon the subject. Accordingly, a public meeting was called; and it was one of the most influential that has taken place in Sydney. Every section of the Church was repre-

sented, and not only represented, but nearly the whole of the ministers in the city were present. Both branches of the Legislature were also represented, and the number of members of the Lower House present was considerable. The Hon. John Hay, Speaker of the Legislative Assembly, presided. Several letters, detailing different phases of the piracy which has latterly been carried on among the islands, have appeared in the *Sydney Morning Herald*, and I had thought to collate from these a statement of the case; but the Rev. A. W. Murray, who has spent the best years of his life in the islands as a missionary, and who, with the reverend and venerable A. Buzacot, Pitman, and Dordling, has returned to Sydney to end his days, has prepared a statement from the most reliable sources; and as this contains the whole gist of the matter, I shall give it with his permission. The paper is as follows:—

The principal authorities to which I am indebted for the facts embodied in the following statement, are the Rev. Henry Nisbet and the Rev. Henry Gee, Missionaries in Samoa; the Rev. W. G. Lawes, Missionary on Savage Island; J. C. Williams, Esq., H.B. Majesty's Consul for Samoa;

a gentleman in Valparaiso, engaged in mercantile pursuits, whose name I am not at liberty to mention; Captain Webster, of the Flying Fish; Maka and Samuela, native teachers; and a letter which appeared in the *Sydney Morning Herald*.

The first attempts to capture and carry into slavery natives of the isles of the Pacific, so far as our information goes, were made among the small islands of the Tahitian group, under French protection, somewhere about twelve months since. To the honour of the French authorities in Tahiti, they adopted prompt measures to put a stop to these iniquitous proceedings. One vessel, the Mercedes Uiholy, was seized with over 150 natives on board. These, of course, were all rescued. The vessel was condemned and sold, and the captain sentenced to five years' penal servitude, and the supercargo to ten. These infamous men are now undergoing their punishment. Four or five other vessels have also been seized by the French, and have had their career as slavers abruptly brought to a close. We are not in possession of particulars as to how they have dealt with the several vessels they have captured. One was allowed to return to Callao, having sold all her rice and other provisions, so as to render it impracticable for her to proceed on her voyage as a slaver. Four others were being detained at Tahiti at the close of April, one of which had been abandoned by her captain, who had fled.

But the French have done more than merely seize vessels and rescue those found on board, they have followed the matter up to head-quarters, demanded of the Peruvian Government every native who has been taken from islands under their protection, and for every one who is missing they are demanding heavy damages. Thus the French are adopting the right course, and for the part they are acting they are entitled to, and will have, the thanks of the civilised world. So far as appears, however, their efforts hitherto have been confined to the islands under their protection, and these are but a very small part of the countries exposed to the ravages of the man-stealer. That they are quite disposed to extend their efforts beyond their own territory, we cannot doubt; but, as a matter of fact, they have not yet done so, and in all the other exposed regions no check has been or is being imposed upon the perpetrators of these deeds of cruelty and blood.

It appears that early this year as many as from 1500 to 2000 hapless beings, collected from the different islands, have been conveyed to South America, and at this date the traffic is being carried on with unabated vigour.

We know from reliable authority that *twenty-five* vessels have been fitted out for this iniquitous and revolting trade. These were fitted out in Callao, and cleared from that port, under pretext that they were coming to hire labourers. All was to be done by fair arrangement—a thing, by the way, that bears the stamp of absurdity on its face. To mention but a single difficulty: they would find

the natives of every separate group speaking a different dialect; and that would be an effectual barrier in the way of entering into an agreement. But their subsequent proceedings show clearly enough the real character of their enterprise. Deception, force, murder, are not the resorts of those who go with honest intentions to engage labourers. And in returning to the coast these vessels further discover their true character by not going to the port whence they came, but skulking into by-harbours. They do not, however, seem to return very frequently. The necessity for this is avoided by an expedient in keeping with the whole character of their doings. They have a depot at an island called Easter Island. This island is about thirty-six miles in circuit. It lies in longitude 109 W., and latitude 27 S. It is said that they have completely swept the island of its inhabitants. Seven vessels assembled at the island, sent on shore most of their crews, no doubt thoroughly armed, surrounded the natives, and carried them off. Having carried off the people, they took hogs, poultry, and whatever else they desired, and burned the houses, reserving, no doubt, as many as they wanted for their own purposes. To this island the slavers carry the wretched beings whom they manage to seize, and a schooner plies between the island and the coast, carrying cargo after cargo to slavery and death.

These vessels are said to be in whole or in part owned by a mercantile house in Callao, and this house is further said to be connected with a firm in Liverpool.

When the Humboldt sailed from Samoa on the 12th of May last, there were three of these vessels about that group lying in wait off the different islands, with the view of picking up any canoe or boat that might venture out to sea. One small boat had been caught. The crew consisted of two Samoans and one Portuguese. The captain was induced to let the Portuguese go. The Samoans he carried off.

On board one vessel that called off Samoa there were 300 natives of different islands, and the captain wished to obtain 400 more to complete his cargo. Think of 700 human beings, accustomed to the most perfect freedom, crowded on board a single vessel, in the heart of the tropics! We have reliable information respecting the following islands and the numbers taken from them:—Fitalangi, 100; Pukapuka, 60; Manaliki and Mangarongaro, 40; Tokelau, 60; Savage Island, 160: total from these islands, 420. These islands, with the exception of Savage Island, which lies in latitude 19 S., and longitude 170 W., all lie towards the line about latitude S. 8 to 10, and longitude W. from 150 to 172. On all these islands, except Fitalangi, we have missions, and it is owing to that that we are in possession of the information we have. But for that we might have been in utter ignorance of what has taken place. And this awakens painful apprehensions as to what may have been the fate of other islanders where no one is found to tell the tale of

their wrongs, such as Easter Island already mentioned and High Island, from which, it is said, a ship-load of people has been taken. That there have been such doings on a large scale, is clear from the fact that, in addition to the number we have named, from 1500 to 2000 have been taken to the land of bondage. On the whole, it is certain that considerably over 2000 either are now in actual bondage, or on their way to the land of doom, or have had their lives cut short by the hardships and cruelties to which they have been exposed. And, we know from good authority, that it is designed to raise the number to 10,000, of course making no account of those who die on their way to their destination, or lose their lives in encounters with their captors. Such is the state of the case that now claims our sympathies—a case deplorable in the highest degree. It may be questioned whether ever a case calling more urgently for prompt and effective interference was presented to a Christian community. Let any one read the simple artless tales of the Rarotongan and Samoan teachers, Maka and Samuela, and he must be strangely constituted if his soul is not stirred to its lowest depths. One of the most touching incidents that has yet come to light connected with the whole affair is the fact that on the morning following the dreadful day on which the murderous proceedings took place at Savage Island the natives, while their hearts were bleeding and their tears flowing because fathers, husbands, brothers, and sons were torn from their embrace, should lift up their voice to God in prayer, not to invoke vengeance upon the heads of their guilty oppressors, but to pray that their hearts might be changed, and that they might be led to abandon their wicked courses. How like the spirit of Him whose followers they profess to be—"Father, forgive them, for they know not what they do." And these are the descendants of men who rushed upon Captain Cook when he landed upon their shores, as he expresses it, like wild boars, and who themselves were in the same state twelve years ago as that in which they were found by Cook. What a mighty influence must the Gospel have exerted upon them!

Still more touching, perhaps, is the scene on board that floating hell where the poor captives were confined. When they supposed the hour had arrived at which they had been wont with their families to worship God in their happy homes—now no longer theirs—they united in their accustomed exercises; they prayed and sang praises to God, and no doubt, like their friends on shore, sought blessings for the miserable men by whom they were being so cruelly wronged.

The following extract from a letter of Mr. Lawes painfully illustrates these remarks:—"When the ship sailed on the night of the capture, the natives on board thought she was making a long tack; but they soon found that they only were really off. They then held a council as to what was to be done; the young men were for seizing the captain and crew, tying them all up, and then taking the ship

in, and, when the natives were all safe on shore, untying the crew and letting them go; but the old men overruled this, lest any of the foreigners should be killed in the affray. Two white men, armed, guarded the hatchway, which was shut down, and the poor creatures below were in total darkness. They kept knocking at the door, deck, and sides of the ship, and calling to be let out. After a while, some of the white men went down and beat them with great pieces of wood for making a noise. When the poor captives thought it was about the time of their evening worship, they united in their wretched confinement in singing and prayer."

On the following day the vessel stood in towards the shore. Some natives, ignorant of the character of the ship and of what had transpired, went on board. Those in confinement recognised the well-known sounds of their native tongue. They shouted for help, but of course in vain. By desperate efforts they succeeded in breaking a hole in the door large enough to let one through at a time. A number succeeded in reaching the deck, and rushed over the ship's side into the sea, but there were only two or three small canoes, land was a long way off, and some were not able to swim well. The wretches on board fired from the deck upon the helpless natives in the canoes and in the water. A boat was lowered, and many were recaptured. Seven only escaped. Among those carried off were thirteen Church members, and many candidates. Eighteen wives are left without husbands, and sixty-three children are deprived of their fathers.

In another part of the island still more dreadful scenes occurred, which we must not particularise. In reference to these, Mr. Lawes remarks:—"One young man, Sincona, a Church member, was brought home a corpse, shot through the head. The white wretches fired upon the unarmed and unresisting natives for no other reason than that they might terrify them, and so make them an easy prey. Some of the canoes surrendered in terror—only three escaped to tell the sad tale.

Among those carried off are some of the most important men on the island—the law makers and law enforcers of Savage Island, and some of the most promising young men. Twenty-five Church members, one deacon, and many candidates are among the captives.

A brief extract from the Samoan teacher, Samuela, who has laboured many years on Savage Island will appropriately close our statement:—"The wives and children cease not to weep for their husbands and fathers, not knowing whether they are killed, or where they are taken by these men-stealing ships. (Think of the torturing suspense of these poor bereaved ones!) It is as if the work of God would be hated here, for some of the people think that these calamities have come upon them, and foreigners have visited them from having missionaries and teachers living among them; for such things never occurred in the days of heathenism. But these are only words uttered in the bitterness

of their grief and astonishment. On account of the cruelty of foreigners of these days, their people have been killed and carried off, and they have done nothing to cause such afflictions. Has any foreigners been killed on Niue? No, indeed. Lo! it is a day of mourning that these doings have brought upon this people. This is the difficulty with us; we do not know from what country the ships have come. We do not know the names of the ships, nor the names of the captains. But I just tell you these things which have occurred in this land."

It is indeed a day of darkness and gloominess on Niue, and many other of these interesting isles.

The following resolutions were unanimously adopted by the meeting:—

"That this meeting has heard with indignation and dismay, that a large fleet of slave vessels has appeared in the Pacific, and carried off many of the inhabitants from their island homes, under circumstances of extraordinary treachery, violence, and cruelty.

"That this meeting, feeling it to be the duty of every civilised Government to repress and punish crimes so detrimental to commerce, and disgraceful to the Christian name, earnestly implores the interference of her Majesty's Government to secure for the islanders such protection as their condition may require, and at the same time offers its thanks to his Excellency for having represented to the Secretary of State the dangers to which the people were, and still are, exposed from the enterprises of the slavers.

"That the thanks of this meeting be tendered to the representative of the French empire at Tahiti, for his prompt and decisive measures to put an end to the career of these enemies of the human race.

"That this meeting tenders its sympathies to the missionaries, and to people of the South Sea Islands, who, having embraced Christianity, have suffered this wrong from men abusing the Christian

name, and pledges itself to use all the means within its power to secure such interposition as shall for all future time prevent the repetition of those atrocious crimes.

"That the thanks of this meeting be given to the Hon. John Hay, Esq., Speaker of the Legislative Assembly, for presiding on this occasion, and for his conduct in the chair."

The following petition to the British House of Lords is a copy of that referred to in the fifth resolution. A similar one will be transmitted to the House of Commons.

"To the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"The petition of a public meeting of the inhabitants of the city of Sydney, New South Wales,

"Humbly sheweth,—

"That your petitioners have heard with indignation and dismay that a large fleet of slave vessels has appeared in the Pacific, and carried off many of the inhabitants from their island-homes, under circumstances of extraordinary treachery, violence, and cruelty.

"That your petitioners feel that it is the duty of every civilised Government to repress and punish crimes so ruinous to commerce and fraught with such an outrage on humanity.

"That your petitioners are persuaded that the interposition of British power for the arresting of these enormities would only be in keeping with the traditional policy of Britain, and with her noble efforts and sacrifices for the suppression of the slave trade, and would find its vindication in the heart of the nation.

"May it therefore please your Right Honourable House to take such measures as to your wisdom may seem fit for putting an end to these slave-trading expeditions in the Pacific, and for affording effectual protection to the defenceless islanders."

NARRATIVE OF FAN SING LOUIS.

CHINESE CATECHIST ON THE OVENS GOLD FIELDS, VICTORIA.

(Taken down and communicated by the Rev. Thomas Williams, Melbourne.)

THERE is a large district called San Ning, about one hundred miles from Canton, with a very large population, chiefly supported by the growth of tea and rice. The inhabitants are very industrious, and have well cultivated and beautiful gardens, with a variety of fruit trees not known in this colony. One of the villages named Sue Chiou, is remarkable for the advantage of its position, situated near a river which every day rises, influenced by the tide from the sea, the water remaining quite fresh. It is sixty miles from the coast, so that the

salt water does not mix with the river higher up than Macao. The soil is deep and black, and in addition to the usual produce, yields the yam, or large sweet potato, nuts for lamp oil, and tobacco; also the sugar-cane is grown in abundance, so that the farms are able to supply the neighbouring towns with sugar.

Another source of employment is the manufacture of linen, the material being procured from other parts of China. The women spin the flax, and the men are employed in the manufacture, some in

their own houses, and others in large buildings, and afterwards it goes through a colouring process for home use; but the linen exported to other countries is always white. The rest of the people are employed as masons and carpenters, and other trades, particularly the making of silk purses, by the women and girls.

My father's name was Hin Kie Louis, who kept a draper's shop in the township Sue How, while his family resided in the village which I have just described, and he used to visit us every week. My mother was very kind to me, also to my brother and sister, and we were very happy together. She was also very charitable to the poor people around us, giving them tea and rice when they applied for it; but my father when he came home was displeased with her for doing so. Her example however had a good effect upon us, so that we loved her, and she was respected by all the villagers.

In common with every village throughout China, there was a school, which my brother and myself attended from seven years of age till we each came to fourteen years, when we went to another higher school. In this we remained another four years, and the instruction chiefly consists in learning the full meaning of the various characters or words which children are taught to write in the first school. The written language is very difficult to learn, so that while nearly all the Chinese who come to this colony are able to write a little, very few are able to make use of the great number of characters, which are each of them different in shape and meaning. Many of the characters express, each of them different words, according to the different sound which is given to them. At the first school, instruction was given three times a day in the writings of Confucius and Mangfucius, and each child had a book given him to read at the first opening of the morning school at break of day, and then we repeated lessons till breakfast at half past eight o'clock. From nine o'clock till tea we had writing exercise, and then reading and lessons till twelve o'clock—then dinner. At four o'clock we prepared lessons for next day, and the school closed at sunset. No kind of play or amusement was allowed; but some children might perhaps have a game out of the master's sight, while others went to their home to work between the school hours.

In the higher school, early in the morning, by lamp-light, the scholars are required to read out in turn tracts or sermons written on passages taken from Confucius or Mangfucius, by different authors. About daylight, the schoolmaster explains the meaning for some time till breakfast. After breakfast we learn to write, then the schoolmaster explains other lessons to us, and afterwards picks out a few words from our school books, like verses from a chapter; the scholars write short exercises explaining the meaning, and quote other passages which agree with them from memory. The religious instruction of the young throughout China, so far as

I have heard, is the same. The maxims of Confucius, which are very good, and bear a close resemblance to parts of the Book of Proverbs, are taught in every school, but the worship of idols is also a part of the earliest instruction,—or, more clearly speaking, the worship of ancestors.

There are books giving the history of great and wise men who have lived in former years. The inhabitants of each town or village subscribe to have figures of them cut in wood or carved in stone, and these are set up to commemorate them. Each have their different names, as gods, and they then become objects of worship, so that every town or village has its various idols. In this worship I was accustomed to join up to the period of my leaving China. After leaving school, I kept the office book of my brother-in-law, who had a large clothes manufactory for three years at Fatshan, near Canton; during this time I resided with my wife, to whom I was married when nineteen years of age. When about twenty-one years of age my father urged me to visit the gold-fields of Victoria, and I sailed from Canton, with 400 Chinese, chiefly from the San Ning district.

Since my arrival in this colony, I have been employed in digging, storekeeping, and as carrier with horses and dray, both at Melvor and Bendigo. I afterwards came to the Ovens district, and I followed similar employment till the year 1859, when, in the month of July, I met Fan a Wye, who had been for a short time in the government service at Wodonga. He visited the Chinese camp at Yackandandah, and gave me a part of the New Testament to read, and explained to me the chief truths contained in it. I had heard something of the Christian religion at Hong Kong, where some Christian Chinese had conversed with me, and given me some books, especially a small book teaching me the value of prayer; and when I went on board the ship, other books were distributed amongst the passengers, one of which gained my attention concerning the Saviour of mankind, the Lord Jesus Christ, and his great love in dying for poor sinners; and when I read the book, and thought of this wonderful account, I became troubled in my mind, and saw how different it was from the writings of Confucius and Mangfucius. I could only conclude that the salvation which it described was intended for foreigners, and not for Chinese; I still continued to use the prayers in the little book during the passage, but there was no one to instruct me, or able to remove my doubts. But some of the Chinese passengers urged me to give up reading the little prayer book. This, however, I never consented to do. While from the time we landed at Melbourne, and up to the period of my meeting Fan a Wye, it was my daily companion. We often conversed together, and he related to me the early history of the Bible—"how God created the world in six days, and placed man in the garden of Eden; that our first parents, Adam and Eve, ate of the forbidden fruit, and thus sin entered into the world;

that they became liable to death, and were driven from the garden of Eden." I used to ask him questions how this instruction had been given to Europeans, and not to the Chinese. He explained to me that the Europeans also had once been idolaters; that, moreover, we learn in the Bible "how God's people, the Jews, had been worshippers of idols, but that in his Written Word, He taught all alike to turn from idols, and serve the living and true God."

Fan-a-Wye also clearly explained to me in what respect the early instruction I had received was wrong and imperfect; how far the writings of Confucius and Mangfucius were right and truthful, and where they left their readers in darkness and ignorance. He then set before me the great superiority of the teaching of the Bible, and that "all who come to the Lord Jesus Christ, believing in Him as the Saviour of the world, should be saved." About this time, a Chinese convert, Pong Sien, used to visit me, and he joined with me in prayer. He told me how sin destroyed the soul, and how Christ could save the soul from its power; he asked me to be baptized, and explained to me the nature of the Christian covenant. I now felt more satisfied as to the course I ought to pursue, and after another conversation with Fan a Wye, I paid a visit with him to the clergyman at Yackandandah, who told me "that we were all like lost sheep, and that the Lord Jesus Christ came to seek us and bring us to the fold again." He gave me a Church of England Prayer-book, and asked Fan-a-Wye to read to me the chapter in St. John's Gospel, about the "Good

Shepherd." Some time after he gave me a New Testament in English, and marked the first chapter of St. Matthew, beginning at the 18th verse, to the end. He urged Fan-a-Wye to teach me to read and write, and he for several weeks was used to give me instruction at the camp, till he was removed to Beechworth.

At this time Lo Sam Yuen came to Yackandandah from Ballarat, and I remember his explaining to me the 3rd chapter of St. John's Gospel, and the conversation of our Lord with Nicodemus. I used to accompany him when he had service at the other Chinese camps, and we often walked together to visit the Chinese during the week, so that I had frequent opportunities of conversing with him, and felt my doubts removed, while I began to delight in the Sabbath-day, and to join in the services. I soon after resided altogether with Lo Sam Yuen at the parsonage, and learned to read the Chinese and English Bible together. This, with lessons also from Mavor's spelling-book, improved me gradually in the knowledge of the English language.

In July, 1860, I was baptized at Beechworth, in company with Ping Nnn, who is now assisting the Rev. Mr. Yongg at Ballarat, and since the return of Lo Sam Yuen and Fan-a-Wye to China, I have endeavoured to discharge the duties of a missionary in the Owens district, under the direction of the Church of England Missionary Society in Melbourne.

Previous to the departure of Lo Sam Yuen, two other converts (Ah Sien and Ah Hoy) were admitted into the Church by baptism, and subsequently six other converts.

CHINESE CONVERTS IN VICTORIA.

When Baptized.	Christian Name.	Surname.	Where Baptized.	Clergyman.
1860 ¹ .	Ah Sien	Chew . .	Yackandandah.	The Bishop of Melbourne.
Sept. 15, 1861.	Ah Hoy	So Chong	Beechworth.	Rev. Carbet Howard.
July 22, 1860	Fan Sing	Louis . .	Beechworth.	Rev. C. Howard.
July 22, 1860	Ping Nnn.	Chong . .	Beechworth.	Rev. C. Howard.
Nov. 17, 1861	Ah Chai	Chung . .	Yackandandah.	Rev. Thomas Dowell.
Nov. 17, 1861	Ah Tai.	Yeep . .	Yackandandah.	Rev. Thomas Dowell.
Nov. 17, 1861	Ah Kou	Lee . .	Yackandandah.	Rev. Thomas Dowell.
July 14, 1862	Ah Chung.	Chin . .	Yackandandah.	The Bishop of Melbourne.
Feb. 16, 1863	Ah Goon	Park . .	Yackandandah.	H. B. Macartney, Dean of Melbourne.
March 15, 1863	James	Yip Tan King	Beechworth.	Rev. C. Howard.

MISSIONS IN SOUTH AMERICA.

BY THE SECRETARY OF THE PATAGONIAN MISSIONARY SOCIETY.

YOUR readers have doubtless watched, from time to time, the efforts put forth on behalf of South America by the Patagonian or South American Missionary Society. Those who have regarded its work with an eye of faith have been satisfied that all would be well in the end; that if the foundations of the mission were laid amidst difficulty and trial,

and cemented with the blood of martyrs, it was only that the faith of the Church, sustained by the power of a God whose promises are relied upon, might appear in a more conspicuous light. Those, indeed, who have walked by sight, and looked for rapid results, have hitherto been disappointed; and have been made to exhibit before all men the

absence from their hearts of that living principle which alone can sustain the Christian in his warfare with the powers of darkness.

You will, I know, be glad to learn that God has been pleased, in many ways, to encourage those who are engaged in this work in South America. First, permit me to lay before you extracts from a letter received this month from one occupying an influential position in Buenos Ayres :

"It has always seemed to me painfully paradoxical that the claims of South America have failed to awaken in the minds of British Christians that interest which other and more distant fields have secured. From my knowledge of our home missionary organisations, having for many years been an agent of one of our most earnest and enterprising missionary societies—the Wesleyan—I am practically acquainted with the obstacles which meet the Christian evangelist in many of our continental fields of labour, where men and means have been unsparingly expended, which had they been employed on this continent would have eventuated in the salvation of many precious souls. I am sure that every Christian man will hail with gratitude the deep and earnest interest that is being evinced on behalf of Spain and Italy, and yet here are *tens of thousands of Spaniards and Italians who have fled from the political and ecclesiastical tyranny of their fatherland*, and who have brought with them to their new home a deep-seated conviction that popery is the cause of all the mourning and lamentation and woe which have desolated those countries for centuries; and though the land of their adoption places them on a level with the citizens of the most favoured and enlightened nations, it is almost literally true that 'no man cares for their souls.' This fact may well startle us, and suggest the inquiry, whence arises this apathy to the condition and claims of South America?

"I apprehend that there exists in the minds of British Christians generally a misconception with reference to the supposed legal barriers which might militate against any direct effort for the evangelisation of Spanish South America; our friends at home are apt to judge of us by what they know of popish countries on the continent, and without studying our institutions or populations; we are branded with the same stamp of bigotry and intolerance which generally characterise Romanists on the continent. I can say, from a practical acquaintance with the inhabitants of both hemispheres, that no verdict can be more unjust or erroneous.

"Did there exist any legal or local impediment to the spread of evangelical truth in these provinces, we might see in these obstructions some apology for the heartless apathy of which we complain. But whilst our constitution is explicit on this point, acceding to Argentines liberty of conscience and worship, and whilst no week passes in which this interpretation of the constitution is not advocated, and any effort on the part of the priesthood or their partisans to deprive Argentines of this right is deprecated and

denounced, and whilst the advocates of infidelity are summoning their sympathisers to assemble in public meetings for the discussion and propagation of their principles, there is, I think, in these facts a loud call to British Christians to lend a helping hand that these lovely lands may be saved from the blighting curse of popery and infidelity, and given to Him whose right it is to rule 'from the river unto the ends of the earth.'"

Your readers will see at once that South America is not now what it was in Captain Gardiner's day. All has been changed for the better, so that a very great opportunity is presented to the Christian Church for advancing the kingdom of our dear Lord and Master in that glorious continent. Hitherto the efforts have been small, because the general belief was that South America was closed against Christian effort. Once let this notion be broken down, and we shall witness something very different. The first success of the Patagonian Mission has been the eliciting of information which is gradually opening the eyes of the people of England to that which may be done for Christ amongst neglected millions of people.

A second hindrance to the work existed in the belief that the Fuegians, amongst whom the work was first commenced, were so low and degraded that labour amongst them would be completely in vain. Let your readers ponder over these words of the Superintendent of the Mission, the Rev. W. H. Stirling:—

"Presently we were engaged in friendly intercourse with a people, degraded indeed, and barbarous, but deserving in no respect of that contempt and indifference in which, according to the positive or negative tone of their minds, too many of the Christian Church's members affect to hold them. My former impressions about the Fuegians—their physique and mental and moral characteristics, their capabilities of improvement and social habits—all began to undergo a serious modification, most favourable to them, and happily prophetic of the ultimate success of the Society's work, from the very first hour of my intercourse with them; and the reaction of feeling in favour of this people received no check, but on the contrary became more settled and powerful as our acquaintance with the natives in different parts was extended, and our opportunities of watching their habits and testing their peculiarities became more frequent."

And again:—

"We had the satisfaction of communicating with a Fuegian party, as well conducted, and quiet, and fair in their dealings, and modest in their behaviour, as the most fastidious could require."

Once more:—

"And now a word about the lad, whose age is perhaps fourteen, and his name, phonetically spelt, Uroopatoosaloom. In height he is just over five feet; with black hair and full laughing eyes, a very pleasant expression, good features, and a mouth just large enough to display an enviable set of

white teeth. Full of gentleness and good nature is this Fuegian lad,—as far removed from a savage as I am. Not a man in the Allen Gardiner but likes him; not a man but has expressed surprise—not at the degradation of the boy, but at his good qualities, his docility, his willingness to oblige, his quick accommodation to his new circumstances, his good looks, and cleanly habits. The fact is, I went to Tierra del Fuego screwed tight up in my prejudices or pride, or both, to view my own superiority with as much humility as possible, and to exercise a very large charity towards a people belonging to the fog end of the human race. To my surprise I found myself wondering at the evident resemblance to myself which these savages presented, and then struggling to convince myself that they must be worse than they seemed to be.

“His father expressed a fear that our food would scarcely at first be acceptable to his son. So the canoe partly furnished fish and shag, the latter plucked and cooked for the occasion.”

This is the latest information which has come from the mission party. This is the evidence of one of extremely calm, clear judgment, who, if he errs, always does so on the side of caution.

We may consider the second difficulty, to a great extent, removed. Letters from Stanley fully bear out all that the superintendent has stated to be his belief.

A third difficulty has also disappeared completely. It was questioned whether natives of Tierra del Fuego would entrust themselves to strangers and go on board the Allen Gardiner. The only difficulty which exists in this respect is the difficulty of selecting those who are willing to exchange Fuegian discomfort for English comfort.

A fourth difficulty has also disappeared. The language has been learned; and, more than this, a native of Woollya—Ookokowenges—has learned much truth during his residence of some years at the missionary settlement on the Falklands. And during his late visit to his native land he preached to his people from the deck of the Allen Gardiner. Mr. Stirling writes:—“It was very interesting to watch Ookoko as he sought to impress his people with our desire to benefit them, to raise them out of their present poverty, and to teach them about ‘God and Jesus Christ.’ The tone of his voice as he addressed them was unaffectedly earnest, and many attentive eyes and ears were fixed upon him and occupied with his words as he spoke with an energy and animation congenial to the Fuegian mind, from the deck of the Allen Gardiner, to the assembled natives in the canoes about the ship. This was the first time that anything like preaching in their own language and in their own land had been addressed to these neglected people, and it seemed like the beginning of better things.”

I fear to extend the letter much more, so that I shall only briefly add that the position of the Pata-

gonian Society is simply this:—On the Falklands there is a missionary station at Keppel Island, which has proved a success. The Allen Gardiner, lately lengthened and refitted, has proved herself an excellent sea-boat, and rendered most valuable and comparatively cheap aid to the work. That eleven natives of Tierra del Fuego are now under the care of one clergyman superintendent and two catechists in Cranmer. The clergyman superintending also takes charge of two other stations in Patagonia, Santa Cruz and El Carmen, at each of which places there are two brethren.

At Santa Cruz Messrs. Schmid and Hunziker have learned the language and gained the affections of the Indians. At El Carmen the work is only commencing under very favourable circumstances.

The Rev. A. W. Gardiner—the only son of the proto-martyr of South America, Captain Gardiner—assisted by a catechist, Mr. Coombe, has firmly established himself at Lota in Chili, where he has gathered round him an English and Scotch congregation, amongst whom he numbers several who were converted through his instrumentality.

Very lately an outpost, called Labo, has been erected in the Araucanian country. Mr. Coombe, in his last visit there, tells of the friendly disposition of the Indians, and of the wide field of labour which is opening before the Society. It may perhaps be interesting to give an extract from his journal:—

“Returning to Mr. M.’s house he found an Indian awaiting his arrival, his name was Malita, assistant to the chief Mariñan, he spoke Spanish fluently; Mr. M. introduced me to him as one sent to teach the Indians, he said he had a little boy, whom he wished to have taught Spanish when a little older. At my request Mr. M. asked him in what his people believed. He readily replied, ‘In God.’—‘In nothing more?’ I asked. ‘Yes,’ he said, ‘in two gods, the one who makes the good, and the other who makes the bad.’—‘What do the people think when they see the fire coming from the mountains (Chillan)?’—‘It is God, verily.’—‘And the earthquake?’—‘Also God.’—‘Why,’ asked Mr. M., ‘do you kill sheep as sacrifice?’—‘That it may please God that He do us good.’ As I afterwards found they sacrifice to both (spirits), and to the wicked spirit, that he may not do them harm. On his departure I arose to shake hands, instead of which he threw his arms round me, and gave me a very affectionate embrace, saying, ‘I am a poor Indian, sir, you will forgive me, you are a gentleman, but I shall have much pleasure to make your friendship.’ Poor fellow, he little knew how much I desired to befriend him and his people, by pointing to the Lamb of God.”

Open fields in South America there are in abundance, and more labourers are offering to enter into those fields than the Society can, with its present income, afford to send.

J. GRAY.

MAP OF AMERICAN MISSIONS.—TURKEY.

ONE very important acquisition, possessed by comparatively few patrons of missions, is a correct idea of the location of missionary fields, making their missionary information clear and accurate. The accompanying map, which contains all the stations, and a large majority of the out-stations occupied by the American Board in Turkey and Persia, will give your readers a pretty correct idea of the field occupied by the Board, and to some extent also by other societies in these lands. The map is small, but the field *large*, extending through more than ten degrees of latitude and twenty-two of longitude. Within this area the Board has five missions, that to Western Turkey, that to Eastern Turkey, that to Central Turkey, the Syrian and the Nestorian Missions.

In the Western Mission are eleven stations, occupied as follows: among the Bulgarians, Sophia, by Messrs. Morse and Haskell,—Eski Zaghra (pronounced Eskee Zara), by Mr. Byington,—Philippopolis, by Mr. Clark,—and Adrianople by Mr. Cranc. In the Armenian and Turkish section, Constantinople is occupied by Messrs. Bliss, Goodell, Herrick, Pettibone, Riggs, Wood, and Watburn, the first and last of whom are at present in America;—Nicomedia, by Mr. Parsons,—Broosa, by Mr. Greene,—Smyrna, by Messrs. Ladd and Van Lennep, the latter now in America;—Marsovan, by Messrs. Dodd and Leonard, to be joined by a third man to have charge of the Theological Seminary, which is to take the place of the Bbeck School, and by a lady for the proposed Female Boarding School;—Cesarea, by Mr. Farnsworth, and Sivas, by Messrs. Livingston, Winchester, and West,—the last a physician.

In the Mission to Eastern Turkey are seven stations,—Arabkir, occupied by Mr. Richardson,—Kharpoot, by Messrs. Allen, Barnum, and Wheeler, and Miss Bobcock, teacher of the Female Boarding School;—Diarbekir, by Messrs. Nutting and Walker, the former a physician;—Mardin, by Mr. Williams,—Mosul, formerly by Dr. Haskell and Mr. Marsh, both now in America;—Bitlis, by Messrs. Burbank and Knapp; and—Erzurum, by Messrs. Pollard and Parmlee. Van is also to be occupied so soon as the men can be obtained. In the Mission to Central Turkey are five stations, Adana, occupied by Messrs. Goss and Goodole, the latter a physician;—Aintab, by Mr. Schneider and Miss Proctor, the teacher of the Female Boarding School;—Antioch, by Mr. Morgan;—Marashi, by Messrs. Pratt and White, the former a physician;—and Oorfa (“Ur of the Chaldees”) by Mr. Nutting.

In the Syrian Mission but three stations are now occupied, Abeih, by Messrs. Bird and Calhoun;—Beirut, by Messrs. Hunter, Jessup, Thompson and Van Dyck, the first a printer;—and Sidon, by

Messrs. Ford, Jessup, and Lyons, and Miss Mason, teacher of the Female Boarding School. At Orooniah and Seir, the centres of the Nestorian Mission, are Messrs. Cochran, Lobaree, Perkins, Rhea and Shedd, and Miss Rice, teacher of the Female Boarding School.

Several missionaries from both the Syrian and Nestorian Missions are in America.

The out-stations of these several missions, that is, the cities and villages which are occupied not by missionaries, but by native helpers, are too numerous to specify here, being more than 130 in number. I have now at hand the most recent statistics of but two of these missions, those to Western and Eastern Turkey. In the Western Mission are 35 out-stations, 19 churches, with a membership of 477, of whom 59 were received during the year 1862, 5 pastors, 19 preachers, and 61 teachers and catechists. These churches and communities contributed, in 1862, toward the support of their own institutions, 313/. In the Eastern Mission are 41 out-stations, 13 churches with 353 members, of whom 33 were received in 1862, 5 pastors, 22 preachers, and 41 teachers and catechists. In our 42 preaching places were present during the year, an average of 1917 persons, and in the 43 schools, 1156 pupils, in addition to several hundred adults who received instruction from “little teachers,”—boys and girls from the schools, who go from house to house giving private instruction. The people in this mission contributed during 1862 towards supporting their own institutions 327/, and there were sold 2110 volumes of Scriptures and 2086 other volumes, besides tracts.

Our (the Eastern) field is one of much interest, embracing, as it does, all of Armenia and Ancient Assyria, and including some of the most populous parts of Turkey. At the same time, the work is in some respects more difficult than in other portions of the empire. Here we meet the Armenians at home, and with all their home attachments and prejudices yet strong and unyielding, and not, as our brethren meet them in some other parts of Turkey, where emigration and long separation from home scenes and associations, attended in many cases by an exchange of their native tongue for the Turkish, has to a great extent sundered the ties which bound them to their nation and national faith. To this emigration and change of language, with the consequent sundering of national bonds, must in some measure be ascribed the truly wonderful success attending the labours of our brethren in some parts of the Central Mission. The Southern stations of our Mission, Mardin and Mosul, are among an Arabic-speaking population, in an extensive and difficult field, but one which by faith, prayer, and patient labour will surely be won



Mission Field of A.B.C.F.M.
In TURKEY and PERSIA

BEIRUT, DAMASCUS
SIDON, TYRE, NABATYNAH, HAMA, LEBNAN, SYRIA, PERSIA, TURKEY

WASHINGTON 115 417 119 121

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for Christ. Unfortunately, we now have in that field but one man, and he is overburdened with the care of two stations and the training of a class of helpers. We hope ere long to receive a reinforcement of an additional man for that field, one for Diarbekir and two for Van, when the missionary force for this field will be complete, our purpose being to do all the work which we can by the cheaper, and,—looking to the end desired, the planting of churches with pastors from themselves,—the better adapted native labour, we, as missionaries, merely superintending the introduction and temporary direction of Gospel institutions. With a view to raising up this needed native force, two seminaries have been established in this city: one for males, in which are thirty-one pupils, of whom eighteen complete their course of study the present year, their places being taken by others; and one for females, having thirty-five pupils, of whom ten are wives of pupils of the theological school. The course of study in the male seminary continues four years, and that in the female three, the annual terms of study in each extending from March 15th to November 15th, leaving four months for the pupils to go out and make a practical use of their acquisitions in the service of Christ. A previous letter gave a sketch of the work at this station (Kharpoot) during the year past, and I now only add a word as to the schools. If they fail, our proper work is practically brought to an end, and we become merely officers commissioned to do battle against Satan, but having no troops with which to do it. The missionaries' work is not to be pastors and teachers of the churches they plant, but merely to plant them, give them the necessary officers, aid for a time in their direction, and go on

to other fields. Thus Paul, when returning from his first missionary journey, ordained elders in every city where there were believers, and, although we, in order to give some previous training, delay this work for a time, yet, if we delay longer than necessary, and especially if we send to their ploughs and their workshops those who should be trained for office-bearers in the churches, and thus defer indefinitely the complete establishment of those churches, we do fatal harm to the cause. With this view, the lamented Dr. Dwight, just before his death, wrote us, "Hold on to your schools with a death-grasp." We intend to do it. We owe a large debt of gratitude to several generous friends in England, who have for a time assumed almost the entire expense of the Theological School. Of the thirty-one pupils, three are self-supporting, and an anonymous English friend gives annually 140*l.* for the support of twenty others. Several other friends support each a student. We are also indebted to the "Society for Promoting Female Education in the East," for an annual grant of 14*l.* Of the thirty-five pupils in the Female Seminary, fifteen board upon the premises, the expense per pupil being about 5*l.* annually. From the pupils themselves we receive about 20*l.* The support of ten students' wives costs but about 40*l.* annually, and there is an additional small item for incidental expenses, so that, excluding the rent of the buildings, which belong to the Board, and the teacher's and the assistant teacher's salary, the latter of which is paid by the above-mentioned society; and subtracting the 20*l.* received from pupils, the entire annual expense of the school will be but about 100*l.*

C. WHEELER.

RELIGIOUS THOUGHT AND FEELING IN SOUTH GERMANY.

While in all parts of Germany attacks are being made on existing ecclesiastical institutions and positive Christianity, it is satisfactory to find here and there efforts in the contrary direction, and princes and authorities still standing firm in the faith. I am upon the present occasion able to give several examples of this, but at the same time I must not disguise facts of a less cheering nature.

1. In the principality of Detmold a number of Liberals petitioned for the setting aside the good old Heidelberg catechism, and the resuming of a discarded rationalistic compendium. This petition the church authorities, commissioned by the prince, decidedly refused in the following words:—"The remonstrance of the petitioners seems based upon the theory that the doctrine of the church is a matter of subjective preference and arbitrary definition to individual church members; and hence that a majority of voices is empowered to decide upon the teaching and claims of the church. Agreeably to such an assumption it would be by no means im-

possible that a mere temporary majority should require and obtain the relinquishment of those doctrines which distinguish between the Christian and the non-Christian. As however is the case with the Evangelical church generally, so too with the reformed church of this land. It is not a communion of unbelief, but of faith in the Scriptures and the creeds drawn from them, and therefore both its preaching and public teaching must be in harmony with its creed, and afford it full expression. To insist upon this is the right and the duty of the Church, whatever the temporary tendencies and impulses of the age. We are not to be induced by the announced disbelief of the petitioners, nor by the prospects of their probable secession in consequence of the rejection of their petition, to transform the Reformed Church of this land, so as to suit their specific religious views."

2. In Heilbronn (Württemberg), an intense interest is being taken just now in a question of church music, which is a significant sign of our disturbed

times. The matter is briefly this: a musical society which has been in the yearly habit of giving a public performance of some oratorio, has this year decided upon Haydn's "Creation." Now on former occasions when Handel's "Messiah" or Mendelssohn's "Elijah" were to be given, the doors of the church were freely thrown open to the Society, whereas the authorities refused to lend it for the performance of the "Creation." This has excited great indignation, it is pronounced a barbarism in a musical point of view, quite unintelligible to men of sound mind, and inexcusable on the plea of religion. Haydn's piety and the inspiration of this, his masterpiece, are cried up to the skies; and as is always the case now-a-days in all departments, the revolutionary tendency is at once roused, it is declared that such fanaticism must be resisted, and an appeal made to the higher church authorities. The question has accordingly been transferred to the Consistory at Stuttgart, but it has ratified the decision of the Heilbronn clergy; the "Creation" is not to be performed in the church. The reasons given are:—1st, That church music must, before all, be religious, and this, not in the sense that Rationalists, Deists, or Pantheists attach to the word, but in the biblical sense. 2ndly, That its influence is not to consist in the sensuous charm of mere melody; but that it must tend to holy seriousness, positive edification, and pious self-recollection amongst the hearers. 3rdly, It is not freely to represent or excite human passions in dramatic fashion, but only to give expression to such as are subject to the divine restraints of the Holy Spirit. Haydn was not a church composer, nor his "Creation" church music, and therefore the Consistory is perfectly right in prohibiting its performance in the House of Prayer.

3. Another significant sign of the times may be found in the proceedings of the General Meeting of German schoolmasters lately held at Mannheim. There were about a thousand masters assembled from different parts of Germany, to discuss educational subjects in general, and to hear and deliver lectures upon them. Pastor Schellenberg of Mannheim, greeted the conference with the wish that a genuine Pentecostal spirit might prevail in their midst, so that from all the different speakers one and the same spiritual language might be heard. Teachers, he said, were the pioneers of the Divine world-spirit, who broke a way through the thorny thicket of irrationality, and freed the intellect of nations from its chains. Schmidt, from Gotha, cited, as the ideal of a German, Schiller, who, from his *very religiousness*, would have no religion. The Christianity of humanity was the proper religion, he affirmed, of the German people. Religion and Christianity belonged to German nature; not however a dogmatic Christianity, but a religion of love, liberty, and truth, through which Christ might for all time celebrate his resurrection in the heart of man, and die no more. Riche, for Neuffen, in Württemberg, expressed his longing for the time

"when it should no more be inquired, what believest thou, but what dost thou?" A schoolmaster from Mannheim lamented the clerical superintendence of education, through which the schools were hampered with much useless religious teaching, and the intellectual development of the children disturbed. But for this interference, popular schools in Baden were on the way to become schools of thought. Schnell, of Prenglan, desired natural science to be the basis of all practical and theoretical culture of the young; and Schmidt, of Gotha, declared it to be the most important of all educational processes. When however Lohrer, of Mörsbach, observed in reply that this was making too much of nature, was deifying it in short, even the presence of the Grand Duke was unable to restrain the tumult that broke out against the Pietists, and which the President had difficulty in appeasing, so as to enable the speaker to be heard. All this went on in the Evangelical church of Mannheim, which the authorities professed to have had "great pleasure" in placing at the disposal of the assembly.

It is further expressive of the anti-Christian spirit prevalent in Baden that it should be proposed to petition the government against the enforced observance of the Sunday, on the ground that the industrial activity of our day requires the extension of hours of labour. On the other hand, it affords, not a flattering, but a too faithful representation of the much-vaunted intelligence of the people, that a majority should be found to declare the retaining of legislative enactments against fortune-telling and similar manifestations of superstition, to be absolutely essential. Even in Württemberg the press has announced a singular instance of superstition which prevails in some districts. When new-born children are taken to be baptised, a worm is pressed into their little hands, over which their fingers close so tightly, that while it escapes observation, it is no easy matter to take it away again. The object in view is not only to secure children thus baptised from suffering themselves from a complaint common in infancy, but to enable them to cure it in others.

4. In considering the progress of an anti-Christian spirit in Germany,—while we are unable to deny that the Temple Society, founded by Christopher Hoffmann, and described in my last communication, is right in pronouncing the present condition a lamentable one,—we must at the same time declare that these Modern Templars take a mistaken way to amend it, which can only lead to the overthrow of the Church, and the blending Christian truth with error. Young members of this society go about in villages declaring that the Church is wholly corrupt and irreclaimable, and that men must come out of her on pain of perdition. They throw the greatest contumely upon the clergy of the Establishment, and are equally insolent against the Pietists who differ from them as to the free access of all alike to the Lord's Supper. As to

love, humility, and gentleness towards those who differ from them, they exhibit little indeed of these. A thorough-going Templar lately gave his wife to understand that both she and her mother, &c., must join his persuasion, on pain of her being divorced. A Christian friend told me the other day that his wife, having joined the Templars, requested Prelate Kapff, of Stutgardt, publicly to announce her secession from the State Church. This he declined to do, as being quite unnecessary. She next separated herself from her husband. These Templars declare, upon the strength of 1 Cor. xii., that we are to expect and aim at working miracles; and they hope that before long Death will be completely done away with, nothing being wanting to this end but following the precept of the Apostle James, v. 14, 15. Not long ago, at the baptism of a child, the blessing pronounced upon it was, that it should be a boy at the age of eighty, instead of dying in the midst of its years. But for all that, it died in five weeks' time; nor have any of the miracles so confidently expected been heard of as yet! However, the Lord knows how to bring good out of evil, and these zealous spirits will be of some use. Our clergy will be compelled more decidedly to order their life and teaching according to God's Word. The Pietists, too, within the Church will be excited to greater activity in all that externally appertains to the kingdom of God. In all times the appearance of new sects has stimulated the Church to reform abuses, and go on towards perfection. Thus in the beginning of the century, when the Church of Würtemberg was a prey to Rationalism, the Separatists arose with equal energy as that now shown by the partisans of the German Temple: but as soon as the clergy returned to the Word of God, sectarianism almost disappeared. Back to the Bible, and deeper into the Bible,—this is the best line of defence against this party, who are always on the look-out for abuses and defects in others, but have too much party-spirit to discern the beam in their own eye.

5. In my last communication I mentioned the efforts at reform within the Protestant Church made alike by men of positive and negative tendencies. I will now turn to the Catholic Church in Southern Germany, in which the desire for reform is not quite extinguished. A short time ago a pamphlet appeared in Heidelberg, having for a title, "Wessenberg and Church Reform; or Nationality and Romanism." The Baron von Wessenberg here referred to, lifted up his influential voice about fifty years ago in favour of the restoration of a Catholic German National Church which would promote the political power of Germany. The author of the pamphlet especially advocates, as means to this end, the institution of a society specially to instruct the people in the nature of Christianity and the history of the Christian Church. He supports his desire for reform by the following very candid and energetic represen-

tation of the present state of the Catholic Church amongst us:—

"The race of younger priests are indifferent to their own land and people; their heads are stuffed full of all the theology of the Romish Breviary that they—with broad-brimmed hat and long soutane—carry about under their arm in public places and corners of streets, showing by their gestures and the movements of their lips what spirit they are of."

From the present episcopate and clergy little, indeed, is to be expected in the direction of such reform as Wessenberg advocated, seeing that they are entirely subject to, and dependant upon, Rome. All changes made in public worship are made in the Romish sense; the use of the German language is discontinued; Wessenberg's adherents are looked upon with distrust, and their influence checked as much as possible, though, no doubt, against the conscience of many individual German bishops. But this is unavoidable, for it is only by abjuring earlier and better views that an episcopal see is now to be secured.

No doubt this isolation, impotence, and subjection to foreign dictation must be irksome to many among them, and in point of fact they do feel and lament their chain, and cry aloud for liberty, but not in the quarter where the bondage really presses; what they keep invoking is independence of the civil power. Passive instruments themselves beneath the sway of Rome, they would fain have absolute dominion over those below them; compensating for humiliation on one side by supremacy on the other. Consequently it would be utter folly to expect from them the advancement of the national cause, for the fundamental principle of papal canonical law, if not openly expressed, is practically found to be:—the Pope, as God's vice-gent, may do what he will, without right, above right, and against right.

This system has been serviceable to diplomacy, and finds tender protection in the "salons" as well as in the cabinets of princes. The black regiments, free from control on the part of the State, can carry matters with a high hand, decreeing, inhibiting, disciplining, suspending, excommunicating, &c. at will. In short, the so-called freedom of the Church has brought about the complete bondage of the inferior clergy. Powerless against the dominant hierarchy, they have sunk into spiritual helots, destined merely to obey in silence. Nothing, therefore, in the shape of improvement, is to be expected from German Catholic episcopacy.

A considerable proportion of Catholics have taken refuge from the discomforts of outward life in an inner world of dreams and fragments of the past. They have fallen under the control of cunning priestlings, and oppose, at their bidding, everything like progress in Church or State. They gather into pious societies, and blindly follow a guidance the secret end of which they do not know.

A new species of paganism is introduced into

the Church of Christ. In order to win over the besotted people, the narrow way to Heaven is broadened for them; an external Christianity being all that is required, and a bargain struck whereby faithful excesses are paid for by pilgrimages, purchase of medals, weekly or monthly confession, &c. The absurd stories of modern miracles degrade the belief in the truly miraculous. The new impetus given to the worship of saints, and especially to Mariolatry, has only one further step to take, to set aside the omnipotence and providential government of God. The inevitable consequence of such a system is the demoralisation of the lower classes. Never before have we heard of such horrible and disgusting crimes, false swearing, child murder,

immorality of every kind, and juvenile offences, as since Ultramontaniam has confused the public mind and schooled our youth.

This is the psychological history of the present increase of crime under the garb of piety. Sometimes it suits the dominant hierarchy to have abundant material for complaints about the godlessness of the age and for stirring sermons and allocutions. Then we have them lamenting bitterly the want of faith, while they themselves undermine faith and morality by doctrines which confound hypocrisy with virtue. The present religious system is becoming a vast school of irreligion and immorality."

J. L. KRAPP.

CALABAR, AFTER SEVENTEEN YEARS OF MISSIONARY LABOUR.

BY THE REV. ALEXANDER ROBB.

THE 10th of April was the seventeenth anniversary of the commencement of the United Presbyterian Mission. In April, 1846, the pioneering brethren raised the Redeemer's standard, and claimed this part of Satan's dominions for Him who alone has a right to be its King. Through the good hand of our God, which has been upon them, as upon his servants in all mission-fields, the work of conquest has proceeded without intermission until now. The language, which was found unwritten, notwithstanding the want of learned native help, has been acquired, and is being used, both by ourselves and a few natives, as the vehicle of the word of life. The New Testament is now in the hands of a number who have been taught to read their own tongue. Some have been turned from Satan unto God; and a few of these are now we believe in heaven. A little Christian community, consisting of married couples and their children, and of young men and women, is rising up. Some improvement in the community in general is observable; and some barbarous and bloody superstitions have been either abandoned or partially checked. And good seed has been sown, and is being sown, for a harvest which will be reaped in richer abundance as time passes on.

Some events have just happened which illustrate these remarks, and some which show that there is still a large mass of heathenism to be leavened. The tribes of the Delta are disgraced by the crime of infanticide, especially in the case of twins, and the Calabar people are also guilty of this horrid barbarity. The birth of twins is considered to be an omen of misfortune, and the poor infants are exposed. *Anansa*, the tutelary deity, or *idem*, of Old Town is said to have a special abhorrence of twins. Among some tribes the mothers also are killed; but the Calabar people only count them as irretrievably disgraced, whether they are free or slave, and make them to live in villages out-

side of the towns, which they must not again enter on any consideration. The patient and earnest efforts hitherto made to induce the people to abandon this custom, have not met with complete success. In not a few cases, the infants have been rescued by missionary interposition, sometimes aided by the better minded few among the people themselves; and several twin-born children are alive, and growing up. The head men of the country leave the missionaries to do what they can, provided they make no parade of the rescued children before their faces, as the vicinity of such ill-starred ones makes the more superstitious of them a little nervous. One of the main difficulties is to induce the females to have compassion on them. Even the mothers themselves seem to have a strong aversion to their twin offspring. Last year, the wife of one of the missionaries nursed a twin infant whom she had rescued, till, being suddenly removed by death herself, her own infant and the adopted one were buried in one grave by her side.

During the present month, the wife of one of the native Christians gave birth to twin infants. The mother, sharing in the common superstition, feels as if some terrible calamity had befallen her. The wife of one of the missionaries being present on the occasion, had mother and children at once removed to the mission house, as they would not have been permitted to remain in the town. The preservation of these babes, and the fact of their growing up, nursed and cared for by their own mother, if she and they are spared, will, we trust, help on to the complete abolition of this shocking barbarity.

We cannot refrain from mentioning an instance of suffering for obedience to conscience. A young freeman was baptized about five years ago, and although not without fault, has identified himself with the Christian party more thoroughly than any other of his class. Last year, he was unjustly charged

with the breach of a country law, and was required to clear himself by swearing an idolatrous oath called *mbiam*. This is a filthy mixture, which the accused addresses as a thing possessed of all knowledge and all power, and calls upon it to kill him, if he be guilty of falsehood. He then tastes it three times; and it is believed that a perjurer will infallibly be killed by it. The young man refused to swear this oath, on the ground that it is idolatrous; but offered to swear by Jehovah. This offer was rejected, and the alternative of submission or the payment of a heavy fine (about 300*l.*), was imposed on him. At length, the fine was reduced by one-fifth, and he was informed that if he did not either pay the fine, or swear the *mbiam* oath, his property would be seized. Let it be noticed that if this African youth had consented to address a sentence to a little dirty water, dip his fingers into it thrice, and lick off and swallow the little that adhered, there would have been no further proceeding, and nothing to pay. But simply because he regarded this as an act of idolatry, forbidden by God, he paid the fine. A few friends aided him, but the bulk of it has fallen on himself. We think that a fact like this deserves honourable mention, as a proof of the existence of something like religious principle in a native Christian.

Of a very different character are the following. They are specimens of the dark and mournful results of heathenism, some of which, at times, come to our ears. In the earlier years of the mission, a slave girl was put under the care of one of the families, where she learned to dislike the social pollutions of the country. But in spite of her aversion, her master took her as his concubine, and she bore him a son. Who knows the thoughts and griefs of that partially enlightened woman in her enslaved condition? Let those who sympathise with the Colenso view of this question, know that this is a specimen of that kind of heathen marriage of which they are so sentimentally tender. At least in this region of heathendom, woman is a slave: she has no choice but to accept the lot assigned her by her father or mother, which is often such as she could not in nature choose, were a choice allowed her. The breaking up of such connections would not, in general, be a hardship, but the very reverse; and Christianity with her pure morality coming with a stern charity to bid them cease, is really, as in all other aspects, the benefactress giving liberty to the slave.

The poor woman referred to above was unfaithful to her so-called husband. Exasperated by what he considered her meanness and ingratitude, he at length, on the occasion of one of her delinquencies, put both her and her paramour to death. This he had a perfect right to do according to the law or custom of this country.

The other case is the following:—the daughter of an old woman died last week. The mother, a free-woman, and sister of the head man of one of our towns, gave the poison ordeal (*esère*) to seven of her

slaves, saying, why should they kill her daughter by *ifot*, or witchcraft, and not take the bean? Some of the poor victims vomited the deadly substance, but at least three died. A little girl about fourteen was marked out as another victim, but she made off, and escaped to the Mission House, where she now is. This little girl bears on her person a mark of the savage character of the old heathen murderess. On one occasion, in giving her mistress water to drink, she had not taken care that it should be perfectly clean when the wretch at once took a razor and cut off the child's ear.

There is always a tendency to reaction from what is good, even in circumstances the most favourable to perseverance and progress. How much more must this be true among a people just in the act of emerging from barbarism. In February, 1850, under the strong pressure of the traders and missionaries, the chiefs of the Old Calabar people, to the number of twenty-eight, signed a document, by which they pledged themselves to exert all their influence to have an Egbo law passed, prohibiting the practice of killing slaves on the death of any person, throughout the whole country of Old Calabar. This law was duly passed and promulgated, soon afterwards; and although there have been known cases in which it has been violated, and others alleged, of which satisfactory proof was wanting, yet it has been well kept to this day. When this practice was followed, the victims used to be chosen professedly for the purpose of serving the deceased in the world of spirits. There was, doubtless, a far more sordid motive at bottom: for a man having acquired a deal of property and many slaves by his successful industry in farming and trading, could not find it in his heart to leave the whole to his heirs. While giving them a share, he must have a share too; and hence his grave was watered with blood and packed with valuables. The unhappy victims having been secured, were either strangled or beheaded; and when the tiger thirst of blood was aroused on those occasions of horror, and fiendish passions were inflamed by rum, more summary methods were adopted, and unsuspecting people returning from distant places, ignorant of what was going on, were sometimes waylaid and shot.

The above-mentioned law put an end to this. But there were many who approved not the change; and there are many still who do not like it; and a ready means of evading the law lies to the hands of the evil-disposed in another of their heathen superstitions. All through Africa, persons accused of injuring others by witchcraft have to prove their innocence by an ordeal, some vegetable infusion, generally of a poisonous character. The ordeal used in Calabar is a poisonous bean called *esère* (e-ser'-e), which, it is believed, detects the evil power where it exists, and kills the person possessed of it, while those in whom it does not exist escape by vomiting. There are persons in the country who have taken this ordeal with impunity,

but numbers die under it. This superstition affords a ready means of evading the above law, as it is easy to accuse persons of witchcraft, and kill them under pretence of trying whether they are guilty or innocent. Being persuaded, in the case of the murders of the slaves referred to, that there was an evasion of the law, we urged the authorities to take up the matter, and punish the murderess; but some of these authorities were the sons of her father, from whom such Roman virtue could hardly be expected, and the others excused themselves from the ungracious task. The woman boldly avowed what she had done, and wished to know what was wrong. She had killed only her own slaves: if she had killed any other person's, she would give one to die by way of satisfaction, according to the fashion of Calabar. Seeing that she would pass not merely unpunished, but unblamed, the missionary invited the presence of the brethren and of the traders to remonstrate with the chiefs. The result was that they agreed to do something, by bringing the matter before the Egbo Society, so that the crime might be visited with a penalty. At length they decreed the demolition of her house and a fine of thirty boxes of brass rods (about 100*l.* sterling); but there is reason to suspect that as this was done merely to stand well with the white men, it will not be honestly carried through.

These things show us the need of patience. They are more than we may expect, for great moral changes are generally of slow growth, and marked by frequent backslidings.

We shall only add that we strongly deprecate the use of violent measures to correct these evils. Cannon-balls may break heads and houses, but cannot break hearts from old customs. A civilised government has no right to kill barbarians, who, through the influence of their ancient customs and superstitions, kill one another. It must either be content to use only moral force, or at once take military occupation of the country, and govern it in the name of humanity. In the year 1855 one of our mud hamlets was destroyed by British shot, shell, and seamen, for a breach of the above law, notwithstanding the missionaries protested against a measure so extreme and surmary; and, to-day, none are more hardened against the Gospel than are the people of that village.

The following also illustrates our social state. A concubine of one of our village chiefs eloped with her master's slave. The man, on being caught, was burned to death. The old chief defended himself against the expostulations of a missionary, by asking him to consider how *he* would feel if, in his absence, one should run off with his wife. We must not expect Africa to be abreast of our own country as it is in this nineteenth century. Let us look back, and we shall see the finger of history pointing us to an Earl of Cassilis roasting a Master Allan Stewart alive, to compel him to surrender the benefice of Crossraguel. That happened in 1571, nearly three centuries ago; and the impartial will say that the

Scottish earl was a greater savage than the Elik chief is. Interference with a man's domestic relations always stirs up the savage in him, and, even among the civilised, bloodshed is often the consequence.

During the present month a similar tragedy was enacted by the son of the same old man, and for the same cause. A woman of his schemed an elopement with a man of a neighbouring tribe; but was detected before she got clear off. The poor wretch paid the penalty of a very horrible death by mutilation. The pollution of polygamy, and its kindred evil, slavery, pave the way for these atrocities; and for their cure a regeneration is necessary.

On Sabbath, June 28th, three women and one man were baptized. It is our practice to keep candidates for baptism long on probation, that they may grow in knowledge and be well tried in character.

At the same time the twin children of one of the native members of the Church were baptized. This is the first instance of the kind. Other twins have been saved from the usual fate; but they have been the children of heathen parents. In former times, and, except under the eye of the mission, even now, these children would have been exposed on their birth, and become the prey of some beast in the bush. During the month a young woman once an inmate of one of the mission houses, gave birth to twins. But although she wanted to save them, and to be conveyed along with them to her former home, they were taken from her and destroyed, while she herself was driven away as worthless. It is something gained to see a Calabar woman even desire to save her twin children: for this is not a common thing. Even the mothers have a great abhorrence of twins, and, even under missionary surveillance, are with difficulty induced to nurse their own offspring. Yesterday, the Church of God entered a new and solemn protest against the wicked cruelty of the kingdom of Satan, by taking to her bosom those whom he has taught the heathen in these parts to account as accursed, and to cast out as abominable.

The desire to possess books grows among those who can read, and as a good evidence that the desire is genuine, there is a greater readiness to purchase them. Happily they have access to no books but such as are of a gospel character; and it will be long before it *pay* any one to furnish them with reading of a different kind. The school children are allowed to purchase them with tickets, which they receive as rewards for attendance and progress at school. These are small things, but as they are suited to the condition of those among whom we labour in the kingdom of God, they are the right things; and, therefore, it is not below our dignity either to do, to record, or to read them. The desire of little children of both sexes, and, indeed, of all, to read and know something of English, is very noticeable. They like better to spell their way through a verse of the English Bible.

than to be able to read in their own language fluently and with some kind of understanding. As the desire is commendable, we are glad to encourage

it; but we regard it as an axiom that people must hear the word of life in their own tongue, in order to obtain a satisfactory knowledge of it.

THE PROTESTANT SCLAVONIAN CHURCH IN HUNGARY.

BY LICENTIATE BORBIS, PESTH.

THE Christian public has lately had its attention specially directed to the present condition of the Evangelical Lutheran Church among the Sclavonians in Hungary. It is only within the last few years, indeed, that reliable information on this subject has been within the reach of the Church; and this more immediately by means of a book written by myself (a member of this Church), entitled "The Evangelical Lutheran Church of Hungary in its Historical Development,"* in which I endeavour to make the position of this unfortunate people more generally known. This was the more needful as the Sclavonians for a long series of years have had to endure the bitterest oppression from the side of the Magyars and Magyarons.

Hungary numbers about nine million inhabitants, a mixture of the different nations, Magyars, Sclavonians, Kroatians, Ruthenes, Vends, Germans, Armenians, and Jews. The Sclavonians and Germans dwell in the vicinity of the Carpathian range, in the direction of Moravia. The Christian population of Hungary adheres to the Roman Catholic and Greek, to the Lutheran and the Reformed Churches. To the Lutheran belong the Sclavonians, Germans, and some Magyars. To the Reformed almost exclusively Magyars. The chief occupation of the Sclavonians is agriculture. There are, however, also many artisans, especially in the towns. Industry, fidelity, perseverance, enterprise, and a praiseworthy loyalty to the Austrian Emperor, their sovereign, are their chief characteristics. As a people, they hold fast to the Church, and have no inclination towards sectarianism. There is, however, scarcely any people that has suffered so much for its faith as the Sclavonians. Previous to the Reformation they adhered for the most part to the teaching of Huss, and the Sclavonians rejoiced as much as the Hussites over Luther's appearance against the unbelief and abuses of the Catholic Church. The Catholic Bishops, however, sought as much as possible to hinder the spread of the Reformation in Hungary. Thus, for example, as early even as 1527, a Sclavonian pastor and a teacher were burned because they taught Lutheranism. Still it turned out that in the year 1557 two-thirds of Hungary were already Evangelical. Although soon after this period the majority joined the Reformed Church, still the Sclavonians and most of the Ger-

mans remained true to the Lutheran Church. The faith of these three million Lutherans was soon to be tested by much suffering through the political and ecclesiastical agitations of the Reformed: the Austrian Government was led to believe that Protestantism and revolution were one and the same. Up to 1657, *i.e.*, immediately after the Thirty Years' War, the Jesuits could, however, not accomplish anything of consequence. But at this juncture the King, Leopold I., who had been educated among the Jesuits, attempted to put down the Protestants by force. A league of Catholic princes against the King was followed by a ten years' persecution of the Protestants in Hungary; and the Sclavonians, who had constantly shown themselves faithful to the King, suffered extremely.

The Protestant nobles—who, alas! were but rarely in earnest about the true faith—became for the most part Catholics again, in order to obtain temporal offices and possessions; and stood out as the bitterest enemies and oppressors of the Evangelical party, because they held that he who has the power has also a right over religion. They forced their subjects into the Catholic Church, and even drove them to mass with weapons.

The misfortunes of the Evangelical Sclavonians increased so much within a short time, that it seemed as if of their former prosperity scarcely any, and even these only scattered fragments remained; for almost all churches, parsonages, gymnasia, schools, hospitals, and revenues belonging to them were taken from them by force. In addition to this the pastors and teachers were also entirely deprived of their property, driven out of their houses, and many were bound in chains and hunted from the country. In the year 1673 thirty-two Evangelical ministers, and in 1674 about two hundred and fifty, were on one occasion, without further inquiry, condemned together. Forty-one of them were dragged to Italy and sent to the galleys as slaves. From the Evangelical Sclavonians alone in this ten years' persecution, 800 churches were taken away.

With this is connected the revolting tribunal at Eperies, 1687. Nine faithful Evangelical confessors from the most prominent were first of all put to the rack, then their right hands were cut off, next the head, and after that the bodies were quartered and set up in the streets. Affecting is the story of the strength of faith which two of these martyrs, in particular, displayed. Thus writes an eye-witness

* "Die evangelisch-lutherische Kirche Ungars in ihrer geschichtlichen Entwicklung." Nördlingen, bei Beck. 1861.

of the martyrdom of the two Von Keezers. Gabriel von Keezer, the son, who was only thirty years of age on the day of his death, devoutly took the Holy Sacrament from the hand of the Slavonian preacher at Eperies, and thus strengthened, accompanied by the preacher and soldiers, crossed the place of execution. There his mourning sister meets him, and says to him in the deepest pain :

"Brother, thou hast dearest portion of our soul, how can we, if we lose thee too, be secure? Thou shouldst when the ignominious sword has torn our father from us be our father."

"God lives," replied the brother, "if thou hast Him, thou needst fear nothing—to Him I leave you. Restrain thy tears; come not between me and the joys to which I hasten. Nothing more fondly do I long for than the swift approach of the hour which will unite me with Christ, who is both mine and yours."

Thus he parts from his sister. Even in the yard of the court-house, where he was to receive his sentence of death, his thoughts were fixed only on the life beyond. Falling upon his knees in prayer, he most fervently implores God to keep from him the punishment of the life to come,—his soul, weary of life, he commends to the Father, as Creator of Spirits, to Christ the Saviour, and to the Holy Spirit, as the quickener of the faint. Then being reminded that his last hour is come, and that those condemned along with him have already appeared, he quickly rose. Without betraying any sign of grief on his countenance, he hears without fear the sentence of death passed upon him from the usual place. Soon he begins to sing of the Saviour in the well-known hymn : "Lord Jesus Christ, Light of my Life,"* which hymn his other companions in suffering joined in singing with him, and thus with praise he approaches the dark valley of the shadow of death. These were days full of trouble and sorrow, such as the Christian Church in the first centuries endured at the hands of the heathen Emperors : they were, however, days rich in faithful testimony and patient endurance of suffering for the sake of the truth : days in which the Evangelical Church among the Slavonians received its bloody baptism, the blessing of which extends even to the present time.

This oppressed condition continued until the Tolerance Edict of Joseph II., 1781 : but we meet with a continuous line of faithful servants of Christ, who by Word and Sacrament strengthened the Christians and kept them faithful. In the remotest woods, deep valleys, and ruined castles of the Carpathians they preached the simple Gospel to the people who flocked in numbers to hear them.

From many miles distant the Slavonian people came together, in spite of the danger which threatened them from the side of the Jesuits. To this very day in the stories of fathers and mothers the memory of these terrible persecutions lives, and

the hiding-places are still pointed out to them. This is the seed of fidelity laid in the hearts of the children, which again and again bears rich fruit, notwithstanding the flood of godlessness under which, from Joseph II. even to the most recent times, the largest portion of the Hungarian nobility, as also the majority of the Evangelical ministers and teachers, have been sunk. These are the results of the good morals of faith and Christian life among the Evangelical Slavonians. With the Tolerance Edict of Joseph II., indeed, the persecution from the side of the Jesuits ceased. But a still more formidable enemy arose, and that even from among the Protestants themselves,—the giddy project of a Magyar Nationality. It became the aim of the lay nobles as Church inspectors to appropriate to themselves the sole lordship in the government of the Church.

In consequence of this the Slavonian clergy stood under the rod of these Church inspectors. Even the Germans, alas! for the most part inclined to this Magyarisation. It was only in this way that the so-called patriots found so many followers. They filled the church-assemblies with Magyars, Catholic and Reformed, yea, even with Reformed Jews, who helped them to scoff at the Slavonian complainants. The Slavonian superintendents and preachers were charged with being traitors. In the appointment to pastorates regard was had only to this, whether the candidate was master of the Magyar tongue. Many parishes would not accept such preachers. The police officers had them punished with stripes, as adversaries to the Magyar language ; thus, in one parish the most prominent of the members of the Church was condemned to 64 stripes and one month's imprisonment, another had to suffer 50, a third 40, and a fourth, who was already more than seventy-four years of age, 24 stripes. The officers could do all this with impunity.

Thus, completely betrayed by its nobility and deprived of its leaders, the unhappy Slavonian people might have been destroyed, but they were not forsaken by God.

Among those raised up for the comfort and protection of the persecuted Church, the name of Dr. Hurban deserves especial mention. He opposed with great determination the godless Magyar zeal. Though the Magyar Union was frustrated for a time by the strong faith of the Evangelical Slavonians, yet the General Inspector, Count Zay, a man who, in the year 1840, had publicly announced the union between the Lutheran and Reformed Church of Hungary, laboured fanatically for the Magyarisation of all the gymnasia and theological institutions. "Let us be neither Lutherans nor Calvinists, neither orthodox nor Catholics, neither Christians nor Jews ; but let us only be Magyars." During the continuance of such Magyar fanaticism came the year 1848, the year of the eventful Magyar revolution. In the same year the Slavonians and Germans had much to suffer in Siebenbürgen, on account of their fidelity to the imperial house of Austria.

* "Herr Jesu Christ mein's Lebens Licht."

Many pastors and teachers, citizens and peasants, were kept in prison for months together, and dragged away with the revolutionary army or even put to death. This revolution was followed by the investment of Hungary, in which General Haynau, in the year 1850, abolished all Christian inspectors, and, in their stead, Government officials were introduced, until at last, after the Italian campaign, the Imperial Patent of 1859 appeared, which was to prepare the way for a presbyterial synodical constitution. By the Slavonians it was greeted with joy, but by the Magyars it was eyed with jealousy, and a wild agitation followed, in consequence of which the Government had to give up the strict carrying out of the patent. Matters stand so even now; only a small portion of the Slavonians hold to the patent. But, alas, among many hundreds of the Slavonian ministers, there are scarcely more than thirty who would have cordially embraced the doctrine of the Church, for by far the greatest portion is not yet influenced by the newly-aroused life of the Evangelical Church. Of the many hundred noble families, it would be difficult to recognise more than thirty or forty where the life is moulded by they principles of the Gospel.

The Slavonians are now striving to accomplish a complete union with Evangelical Germany, in order again to obtain good schools and higher educational institutions, since fourteen gymnasia, the three theological institutions, and the three normal schools of the Evangelical Church of Hungary, with the exception of two German gymnasia, viz., in Oberschützen and Leutschau, are more or less alienated from the Church, and have become Magyarised. Deeply had it pained them that the important foundations which were established by the forefathers in almost all the Evangelical educational institutions of Hungary, are now so shamefully abused.

The most earnest representations against this have been fruitless. The Germans in Hungary have at least two gymnasia, one in Oberschützen and one in Leutschau, and, in addition to these, a normal school in the former place. Half a million of Evangelical Slavonians are still without any educational establishment of the higher order.

Whence, then, shall they obtain the necessary

preachers and teachers? The Slavonian youths, who are educated in the Magyar school, are so entirely behind in their mother-tongue when they come into office, that they are not in a position to write even a single sentence correctly, and when they are appointed preachers and teachers, have first to learn the language, in order to be able to preach and to teach in Slavonian.

But now, with God's help, the attempt to establish schools for the Slavonians will be made. It is decided that, in Alt-Tura, on the borders of Moravia, and in St. Martin in the province of Tura, gymnasia, in connection with a normal school, shall be erected. The means for the accomplishment of this project are not so easily raised, and the work is the more difficult as the Magyar nobility work against it with all their might.

In conclusion, we will give some information respecting the religious life maintained among the Slavonians up to the present day. The devotional services are throughout very diligently attended, and in summer the collective youth eagerly seek catechetical instruction.

At Whitsuntide the churches are adorned with hawthorn. Every morning in the week religious service, announced by the ringing of the bells, is held in the church, with praise, prayer, and Scriptural exposition. The bell rings at noon, as well as in the evening; and indeed, in most places hymns are sung by the watchmen in the night time, but at ten and three o'clock the bells are chimed. Even up to the present the custom of taking off the hat, and praying at the ringing of the bell, is very common. Every one goes three or four times yearly to the Holy Communion. Of despisers of the Lord's Supper nothing is known. There is throughout a beautiful Liturgy. Households are arranged in the patriarchal mode; all the sons of the house, even when they are already married, remain in the house, and form one family as to funds, and work in common under the control of the father, or, when he is dead, of the eldest son. Family devotion, morning and evening, is the established custom everywhere. It is touching to see how the husbandman, before he scatters the seed, falls upon his knees in the field and implores the Lord to bless his labour.

TWO MONTHS' FURLOUGH AMONG THE TOWNS AND VILLAGES OF THE GANGES.

WE travelled eighteen miles due south, then crossed the Bhagiroti and landed at Narkulbareah. There we did not pitch our tent, but, with the permission of the agent of the proprietor, took up our abode in the factory-house, pleasantly situated on the western bank of the river, and formerly occu-

pied by the superintendent of the adjacent silk-works, which are now closed. From the above village we proceeded south-westward to Sallar, which was a difficult and tedious march. On coming to the Babla, a hill-stream which empties itself into the Bhagiroti at Nullipore, the tent and baggage

were ferried over, the wheels of the carts were taken off and placed at the bottom of the boat, and the frames of the vehicles on the top of them; the oxen, having one end of a cord run through their nostrils and the other held by the driver seated on the ferry-boat, swam to the opposite bank. This is the usual way of crossing Indian rivers: here and there are to be found wharfs, constructed of bamboo poles, branches of trees, grass and earth, over which laden conveyances are drawn into the boat and crossed with facility. Unloading and reloading consumed much time; but these were not the only hindrances; the absence in some places of anything like a road, and driving the carts, which was kindly allowed by the farmers, over fields in which the rice-harvest was being reaped or had just been gathered, greatly impeded our progress, and rendered the average rate of travelling little more than a mile an hour. Mr. Shrewsbury and myself went on before, and reached the village in the early part of the day. As soon as informed of our object in visiting it, many of the people came to us, and one of the chief men of the place invited us to his house and offered to get ready some refreshment for us. As we had luncheon with us, and fatigue disinclined us to remove from the trees under whose shade we were resting, we did not then avail ourselves of his kindness, except by asking for chairs, which he immediately furnished. However, when the night set in, and there was no appearance of the camp, we went, in compliance with his request, to occupy the room which he had selected for our accommodation, where we purposed to remain till the morning. The tent came at nine o'clock, and when pitched, and all things were prepared for our removal to it, we left the farmer with many thanks for the kindness he had shown us.

Sallar contains about five thousand inhabitants, and is one of the most flourishing villages we visited. It is distant from the high road running from Cutwa to Soory, which will account, in some measure, for the difficulty of reaching it, and the news of Salvation not having been previously proclaimed there. Several young men had, however, they informed us, heard the Gospel at Simla, and Jaun Bazar, in Calcutta, and at Khagra in Berhampore, while visiting those places on business. This is a pleasing fact, and shows the importance of street-preaching. Tradesmen, farmers, labourers, servants, and other classes of persons from the country, in passing along the thoroughfares in populous towns, may hear, for the first time, from the lips of the minister standing in the open air or in the small chapel by the wayside, the tidings of Redemption, and carry them, on their return home, to remote parts in the provinces. This method of diffusing the truth is simple, and nearly everywhere practicable. It was adopted in the cities and towns of Galilee by the Founder of Christianity and those He called to the ministry. Why, at home and abroad, is it so little followed in the present day? That some able and devout men, in all religious bodies, should

object to the practice as ill-comporting with the dignity of their character, and wish to be more apostolic than the apostles, is much to be deplored. One of the young men alluded to above had not only heard the Gospel in Calcutta, but picked up a few words of English. In exhibiting the extent of his knowledge he repeated the salutations, "good morning" and "good evening," and then cursed and swore with fluency. When told he was uttering improper words, he appeared much surprised, stated he had heard them in Bow Bazar from groups of men dressed in blue, who spoke them often, with loud voices and great clearness; they were therefore impressed on his mind, and he remembered them well, but did not suppose they were wicked. If this incident come to the knowledge of British sailors—for they are the persons to whom reference is made—it may lead them to be more circumspect; for though in the habit of using profane language, few of them are so degraded, as knowingly to become to the heathen, teachers of blasphemy.

In proceeding from Sallar to Khandra, which is to the south-west of it, the same difficulties were again experienced and when the camp arrived at its destination the servants were too fatigued to pitch the tent till the next morning; we therefore passed the night in the court-house, and slept on the platform from which justice is administered. Though among strangers, we met with a kind reception, and were hospitably entertained. A gentleman of the village sent us a well-dressed dinner of curry and rice, a jug of milk, and a tray of fruit and sweetmeats. It was Christmas Eve, a season of joy in families at home, and which in the minds of Englishmen abroad revives many pleasing memories.

Our next march was westward to Kirnabar, and the road being good, we arrived before noon at the place of encampment.

From Kirnabar we went westerly to Ahnudpore, a station of the East Indian Railway Company, and thence proceeded by train northwards to Ramposehat. When here in 1855, there were only two Europeans: the railway was then planned, but not a yard of it finished; now there is a little town, so English in its appearance, and the inhabitants in such robust health, that in walking through it an old Indian is led to imagine he is again at home. Our countrymen who reside here are employed in different capacities by the Railway Company. On Sunday, at their request, we conducted divine service in the morning and afternoon, and all who could attend were present.

At seven o'clock on Monday morning, the 19th of January, we went by train northwards to Nullhati, where we arrived in the course of an hour. During our stay there we visited all the Hindu and Mohammedan villages in the neighbourhood, and likewise a Sontal one, situated on a hill about four miles to the west of the station. The Sontals are a strong and healthy race, but not remarkable for

cleanliness. They are probably a portion of the aborigines of India, and were driven from the plains to the mountains by the tide of conquest. Though a foreign tongue to them, many understand and some speak Bengali, through which language we addressed them. We passed through their country in 1855, preaching the simple doctrines of the Cross, to which they then listened, as on the present occasion, with great attention, and evinced their friendly feeling by many little acts of kindness. In July of the same year, driven mad by oppression inflicted by money-lenders from the plains, and Bengali officials of the courts, who sold justice to the highest bidders, they revolted, and committed atrocities not surpassed by the crimes perpetrated in the great rebellion which shook the empire to its base. The insurrection was suppressed, partly by our troops, but more by the adoption of fiscal and judicial remedial measures. Among these was the removal of all Hindu and Mohammedan judges, barristers, attorneys, and clerks from the courts, and entrusting the administration of the laws entirely to Europeans. Written documents are dispensed with: in every suit the plaintiff and defendant appear in person, and give their depositions orally, and the decision of the judge is summary and without costs. However unsuitable such a mode of administering justice might be among highly civilised nations in whose rights there is much complexity, it answers well for these rude mountaineers, and has made them prosperous, contented, and loyal. Every attempt to shake their fidelity during the mutiny completely failed.

We remained at Nulhati four days. We had purposed to proceed as far as Rajmahal, and return by the banks of the Padma; but as it would have been a journey of more than a hundred miles, to get over which would have taken us beyond the season when travelling is practicable, we postponed to a future period visiting those parts of the country, and marched south-easterly to Azecung, where we recrossed the Bhagirothi, and proceeded to Bhagwangola. There, on Sunday, we preached to the European residents, who have seldom an opportunity of attending divine service, and on the following Sabbath at Ackrigunj. Encamping a few days at Titalea and Abdulbag, we arrived at Berhampore on the 16th of February, having been absent since the 19th of December.

The countries of Moorshedabad and Beerbhoom were the scene of our labours. In going from one place to another we generally walked several miles, and then rode on native ponies, lent us by friends for the journey. This mode of travelling, in expense, was only one-eighth of the hire of palanquins. The tents and baggage were taken on carts, engaged for the day the camp removed, and then discharged. The period of our stay in the fourteen localities where we encamped averaged five days.

Including the distance between the respective encampments, and to all places visited, we travelled 830 miles.

The tidings of the Gospel were proclaimed in two hundred and sixty towns and villages, to congregations varying in size from a few individuals to three hundred persons—the number depended on the portion of the country through which we passed being thinly or densely inhabited, and on the people being at work or disengaged. We preached in fields, lanes, and highways; under trees, and on the banks of pools and rivers; in streets, bazaars, markets, shops, houses, and the court-yards of temples. The people were more or less disposed to hear us in every place we visited, but all did not manifest the same spirit. Many, while acknowledging sin to be an evil and inimical to the interests of society, considered themselves irresponsible for its commission, attributed it to the direct agency of God, the influence of fate, or of the Kali-jug. The Indian jugs or ages, which are four in number, stretch through a vista of four million three hundred and twenty thousand years.

Golden age, which lasted	1,728,000 years.
Silver	1,296,000 "
Brazen	864,000 "
Iron age, which is to last	432,000 "

Of the Iron age, the period in which we are living, the 4,957th year elapsed in April, 1863, of the Christian era. This is the age in which, according to Hindu prophets, the wicked are predestinated to fill up the measure of their iniquity. This awful doctrine is productive of an incalculable amount of immorality, but does not make on the mind ineffaceable impressions; for when the subject was pressed home and conscience roused, they generally admitted they were under no outward constraint to do wrong, that sin did not originate from anything which is external, but from what is within them. This shifting of responsibility commences with the first transgression, and the descendants of Adam in all countries—for the workings of the human heart are everywhere the same—have followed his example. Proofs of this are seen every day. In private and public affairs, in secular and religious communities, among all ranks and conditions of people, and in all the stages of life, from children to men of grey hairs, the culpable, to clear themselves, are in the habit of accusing others, their fellow-creatures, God, or the devil.

In Munsergunj when we had spoken to a large and attentive congregation on the morals of the Gospel, and described the state of being to which true Christians go on leaving the present world, a learned religious mendicant, shrivelled and decrepit, and apparently not far from the close of life, said: "We do not wish to go to heaven, but to remain here and obtain whatever we like. Some wish for fame and glory, some for wealth and splendour, and others for sons and the founding of a family, all persons have these desires, in what-

ever region they dwell. Chaitanya* commanded men to fast frequently, eat unhusked rice, and drink only water, renounce marriage, and be constantly engaged in devotional and mortifying exercises; but these austere doctrines meeting with an unwelcome reception, Nityananda† accommodated the people with a laxer code, urged them to partake of delicacies, live lives of pleasure, and call on the name of Hori, who would remit their sin, and sanctify their revelry." In concluding his speech, he repeated several times a stanza, very popular, but too foul to be translated, in which many of the crowd joined him. For a few minutes the noise was almost deafening; when it ceased, we told him that such language would be offensive even from young men, it was therefore much more offensive from the lips of a person like himself; instead of corrupting the minds of his neighbours by giving expression to filthy sentiments, he ought to set them a virtuous example; he was bowed down with age, and would soon have to appear in the presence of his Maker, before whom there can be no trifling with sin. He received what we said to him without any signs of anger, and appeared ashamed of his conduct. Some of the persons who had just before united with him in the lewd song, like Satan rebuking sin, began to censure him for his wickedness; the rest, however, were silent, and if their countenances indicated the real state of their minds, regretted having uttered such ribaldry.

Caste, that great foe to social, civil, and religious freedom, has been discarded by a number of persons, probably amounting to several thousands. How this has been brought about it may be well to mention. The congregations‡ in the metropolis that worship only Brahma, the father of the gods, have extended their influence to distant parts of the rural countries, for in several towns and villages which we visited, we found similar societies. They assembled for divine worship on Wednesdays, at the house of the President, or in some other building set apart for the purpose. The service consists in chanting prayers, singing hymns to music§ in praise of the Deity, and delivering written or extempore discourses on His attributes and government. The members are generally educated persons of position and property in the higher and middle ranks, comprising Hindus of the priestly, military, trading, and agricultural

classes, also Mohammedans and converts from other creeds. Besides uniting in worship, they occasionally dine together, when they disregard all laws prohibiting certain kinds of food, and partake of whatever dishes they like. Their religious system, when carefully examined, is seen to be little else than a refined species of deism, affords no resting-place for the soul, and no provision to meet its necessities; it is therefore to be hoped that in the course of time experience will convince them of its inadequacy to supply their spiritual wants, and lead them to seek something better; that their present condition will not be permanent, but a state through which they will pass into Christianity. While the process is going on, their courage, in breaking the fetters with which they were bound, and in the face of day proclaiming themselves free, will tend to subvert the authority of caste among their orthodox countrymen, and inspire the timorous, who are galled by its chains, with a strong desire to be delivered from its thralldom; hence, though there be nothing in these communities which can give a Christian mind unmixed pleasure, they will doubtless be overruled and made to contribute to the accomplishment of purposes of the highest character; in sapping the foundations of caste they will help to destroy an institution which is not only inimical to the temporal interests of man, but which is also a formidable obstacle to the progress of the Gospel.

In one village, that contains several thousand inhabitants, we were informed that a Christian resident, having read to the females of a family with whom she was acquainted "The History of Phulmoni and Karuna," written by the late Mrs. Mullens, and the circumstance having become known, was requested to visit others and read it to them. She complied with the request, and went to the different families at stated periods. In some she read only portions of the work, in others the whole, and on finishing it was desired to go through it again. These visits gave rise to much conversation, and to many inquiries about the manners and customs of Christians, their religion and worship, and especially the Bible, to which references are made in the book that delighted them. "The History of Phulmoni and Karuna" is read with pleasure and profit by our Indian churches, and has been translated for their use into twelve languages; and some Hindus, to whom the Gospel is yet unwelcome, have paid a singular tribute to its literary merits, as well as to its evangelical sentiments: they have published it divested of its Christianity.

In all parts of the country we met with persons who declared they had no faith in Hinduism, had ceased to perform the ceremonies it enjoins and worship the objects it deifies, admitted the truth and excellence of the Gospel and the holy influence it exerts on the life, and acknowledged it was their wish to act according to its requirements, but feared to do so on account of the trials to which such a course would expose them. Perhaps it is not too much to hope that some of these individuals

* "Chaitanya," an incarnation of the god Krishna, considered as the foundation of sensation and knowledge.

† "Nityananda," compounded of "nitya" and "ananda;"—"nitya," eternal, perpetual, constant, incessant; "ananda," joy, pleasure, mirth, gladness. Nityananda was an incarnation of Bolaram, the brother of the god Krishna Hori, one of the names of the god Vishnu.

‡ Brahma Somaj—"Brahma," the all-pervading essence, the first cause from which all things are supposed to proceed, and to which they return; "Somaj,"—assembly, meeting, congregation, society.

§ The instrument played is the Tanpura, the head of which is formed of a dried pumpkin, and the shaft, to which the strings are fastened, is made of wood. The music is pleasing to the native ear; but to foreigners, who possess a scientific knowledge and a cultivated taste, its monotony makes it wearisome.

may be Christians at heart, though they have not yet sufficient moral courage to make a public profession of their belief in the Redeemer's name.

We sold more entire copies and portions of the sacred volume than on any previous journey, which affords pleasing evidence of a growing desire to become acquainted with Christianity.

Among the numerous causes which retard the progress of the Gospel in the uneducated and labouring classes must be mentioned a fault which most of them commit in refraining from exercising their reason on subjects of a religious character. They conform to the requirements of Hinduism from the force of habit, have no doubts, take everything for granted, and, like their forefathers, walk on in the dark. Its absurdities do not strike them, and, if pointed out, rather strengthen than weaken their conviction of its divine origin. For instance, the earth containing a mountain some thousand times larger than its own dimensions is a statement which presents to them no incongruity, and is gravely received as if it were a well-known axiom. A mortal, they say, could not put the greater into the less, therefore by doing it God gives a signal proof of the greatness of his power. In proportion as a statement or doctrine is absurd, its credibility is not diminished but augmented, and the more it outrages reason and common-sense it is deemed the more worthy of the Deity.

Educated natives are in a different state of mind, but little more disposed, for a time at least, to give a cordial reception to the doctrines of the Gospel. In the prosecution of their studies, discovering the principles of true science, and the records of authentic history falsifying the statements made in their shastras on secular matters, they begin to suspect the truth of their theology, and to renounce one part after another of the religion of their fathers, till there is nothing left in it which they revere. This abnegation of their ancestral faith is frequently succeeded by the adoption of deism; exercising no moral restraints, denying everything, and thus dispensing with further inquiry; it is a refuge of which vast numbers avail themselves. Such a result from an education in Western literature and science is much to be deplored, but creates, in the minds of men well acquainted with India, little surprise. The powers which demolished the gigantic fabric of superstition are applied to the examination of the Scriptures; and it is found that while reasoning is destructive to a belief in Hinduism, it is in some measure an impediment to the reception of the Gospel. Persons born and educated in a Christian land, and who have never left its shores, will hardly be able to realise this; because in one sense their religion has always, as it were, formed part of themselves; it blends itself with their thoughts, feelings and actions, customs and habits, their domestic and public life; pervades their literature, science, laws and government; is associated with their baptisms, marriages and funerals; and, in

short, attends them from the cradle to the grave. The consequence is the number of infidels is small, and most men, though not pious, reverence the Bible as a revelation from heaven, and dispense with many inquiries which a pagan is led to make in studying its pages. Everything is foreign to his associations; each step he takes he asks himself the question, what is the reason of this, on what evidence is it founded, and how can it be proved? And as there are some things in the Gospel above reason, that understandings of the highest order cannot grasp, with reference to which the mind of a Newton and of a ploughman are on a level, and that must be received, if received at all, with the docility of a child, the sacred volume appears to the educated Hindu as it did to the learned Greek, and his rejection of the scheme of redemption which it propounds has the same origin, pride of intellect and of heart.

Among the causes which retard the progress of the Gospel must be mentioned also the disproportion between the population and the missionaries. The conversion of the soul is the work of the Holy Ghost, and the truth the instrument by which it is effected; but before the natives can believe the truth they must hear it, "And how shall they hear without a preacher." In these parts of India there are more than two millions of people to each minister, and though in other districts the disproportion may not be so great, the number of labourers is everywhere inadequate. There are hundreds of villages that are visited only after intervals of several years, and hundreds in which the tidings of salvation have not once been published; and if we may judge of the future by the past, there appears little prospect of this state of things being remedied. About a quarter of a century ago the missionaries of the London Society in Bengal and the North-west Provinces were eighteen, now they are two less.* While we can-

* Ordained missionaries from Europe of the London Society, present and labouring in Bengal and the North-west Provinces in 1839 and 1863:—

1839.	1863.
Calcutta—	Calcutta—
Rev. G. Gogerly.	Rev. T. J. Lessel.
" Charles Pittard.	" J. Mullens, D.D.
" A. F. Lacroix.	" E. Starr w.
" J. Campbell.	" W. Johnson.
" T. Boaz.	" J. E. Layne. . . 5
" J. Bradbury.	Berhampore—
" W. Morton.	" J. Bradbury.
" R. D. Rodt.	" G. Shrewsbury. . 2
" E. Roer, M.D. . . 9	Benares—
Chinsurah—	" Rev. W. Buyers.
" Rev. G. Mundy. . . 1	" M. A. Sherring.
Berhampore—	" W. M. Blake.
" Rev. J. Paterson.	" J. Hewlett. . . 4
" T. L. Lissel. . . 2	Mirzapore—
Benares—	" Rev. R. C. Mather, D.D.
" Rev. W. Buyers.	" F. J. Bright.
" J. A. Shurman.	" S. R. Asbury. . . 3
" W. P. Lyon.	Almorah—
" F. Somers, M.D.	" Rev. J. H. Budden.
" J. Kennedy, M.A. 5	" W. Jones. . . . 2
Mirzapore—	
" Rev. R. C. Mather. . . 1	

not but rejoice in what the society is doing in other parts of the world, we regret it suffers its missions here to languish, and that at the close of twenty-five years, instead of a great augmentation there is

a decrease in the number of its agents. This fact needs no comment; it speaks for itself, and it is to be hoped the churches at home will lay it to heart.
J. BRADBURY.

EXPERIENCES IN KAFFRARIA AND BECHUANA.

BY A RESIDENT MISSIONARY.

AN attempt to supply occasional information as to the part the Wesleyan Missionary Society is taking in "Christian Work" among the populations of South Africa, will perhaps be none the less acceptable—and certainly all the more intelligible—if prefaced by a general view of the field over which the labours of its agents extend. I must, however, leave the Cape and Natal to correspond for themselves; and confine my own statements to the proceedings in "the Eastern Province, Kaffraria, and Bechuana District."

The portion of South-Eastern Africa comprised within the range of this ecclesiastical "district," extends coastwise from Algoa Bay to the mouth of the Umzimouba or St. John's river. It reaches inland to the Baralong tribe,—a branch of the Bechuana family, whose territory lies among the northerly sources of the Modder river, a tributary of the Orange. The district thus includes the eastern province of the Cape Colony, British Kaffraria, a large portion of Kaffraria proper, and a part of the Orange Free State. Hall's map of South-Eastern Africa should be consulted by anyone who wishes to look at once over the whole of this field of operations, and to form a distinct notion of its extent, and the relative position of its localities. Of course it is not occupied by the Wesleyans alone. Other denominations are labouring side by side with them. It is true that some of these entered upon their work long after the Wesleyans had begun theirs. But it is also true that the Wesleyans themselves were anticipated in some directions by devoted men belonging to other churches. "The field" is, however, found to be large enough for all; and some who were latest to enter it have zealously endeavoured to make up for lost time in the past by diligence in the present.

The main divisions of the extensive district above indicated, have each their distinguishing characteristics, physical, social, and political. The Eastern Province of the Cape Colony is the portion in which the British element is most rapidly developing itself; the original impulse having been given by the settlement of a body of British colonists on its eastern border in the year 1820. British Kaffraria is an adjoining territory, which the exigencies of border warfare brought, in the first instance, under military occupation and rule, and which subsequently became a distinct colony. The country between the upper course of the Kye and the Umzimouba, is inhabited by independent tribes of

Kaffirs. The Orange Free State is a republic, founded by the Dutch Boers who migrated beyond the boundary of the old colony northwards; and became independent when the Home Government, some years ago, withdrew British jurisdiction from the region they occupy. Each of these divisions of the field has its own special points of interest; and "Christian Work" in each of them will be best treated upon separately.

I. The physical varieties of aspect presented by the Eastern Province of the Cape Colony admit of a general classification under the heads of Coast Lands, Mountain Region, and Karoo Plains. A belt of comparatively low, undulating country lies along the coast, reaching inland to the feet of the mountain ranges, which it touches at distances from the sea varying considerably at different points; the mountains being in some places within forty, in others not within eighty miles of the coast. This division of the country presents the varied aspect of grassy plains, low undulating hills, and extensive tracts of woodland—the latter being in some places mere *scrub*, but rising in others to the dignity of forest. The Sunday, Bushman, Kowie, and Great Fish Rivers, in their lower course wind tortuously through it, among deep ravines distinguished specially by the "bush," which covers many hundreds of square miles. This "bush" formerly afforded covert for large numbers of such game as the elephant, rhinoceros, buffalo, and koodoo; besides the usual African beasts of prey—the spotted hyena, the leopard, and the lordly lion. Many of these have retired before the advancing civilisation of the country. The buffalo is now in these wild woods the chief remaining representative of the larger game, and the leopard of the more formidable predatory animals.

The coast division of the Eastern Province is but scantily watered by small periodical streams; and is greatly dependent for moisture on the sea-rains. Its mimosa-studded slopes furnish excellent pasture lands for large cattle; but generally the grass is of a quality that does not suit the woolled sheep which of late years have been introduced into the colony, and which find their most healthy "walks" farther inland. Large quantities of maize, barley, oats, and garden vegetables are grown; but a fatal disease called the "rust" generally blights the wheat as soon as it comes into ear, and thus proves a great drawback to the progress of agriculture in the lower districts.

On this tract of coast-land then, desolate from the effects of border wars, close on the confines of Kaffraria, and (as afterwards appeared) with a view to making these a first line of defence against the Kaffir tribes, the British Government, in the year 1820, located a body of colonists from the United Kingdom. They were [very mixed in character and condition ;—artisans from the manufacturing towns ; agriculturists from the rural districts ; half-pay officers from the army and navy ; and young adventurers of no profession, were among them. But they brought with them the British spirit of activity and enterprise ; and exhibited it among the old Dutch colonists, in a manner that greatly interfered with their phlegmatic *vis inertiae* ; and not a little were the frontier “Boers” astonished at the energy and versatility of the new-comers in their endeavours to “make way in the world.” To the labours of the Wesleyan Church among the British settlers I will advert by-and-by.

The mountain region lies more inland, and consists of two chief ranges, which stretch irregularly from the Compass Berg in an easterly direction. The Winterberg range, as the one nearest the coast is popularly called, varies in height from 4000 to 7000 feet. Its southern and steepest side is partially clothed with fine timber forests, and contains the sources of many perennial streams, which enable the mountain farmers to raise supplies of wheat for the lower districts. This range of mountains has an imposing and picturesque appearance from the southern side, and is often, during the winter months, covered with snow.

The Winterberg range forms a giant breastwork seawards to an extensive plateau on a much higher level than the coast district, and which contains the northern political “divisions” of Queenstown and Cradock. This region comprises extensive level plains, among which rise abruptly countless numbers of trap-crested hills, more or less detached from each other, that once formed (so geologists tell us) the “thousand isles” of a vast freshwater lake, in comparison of which the North American lakes shrink into insignificance. The plains are the native home of the sprink-bok, gnu, hartebeest, and ostrich, which once pastured them in thousands upon thousands,—the game “preserves” of the lion. They are still numerous in certain localities ; but, despite the occasional reinforcement of an influx of “trekboeken” from the far north, they are rapidly disappearing before the rifles of the hunter-farmers that are superseding them.

The Stormberg range rises along the northern boundary of these high plains, and divides the waters flowing into the Indian Ocean from those which the Orange River carries into the Atlantic. It is rightly named. The thunder-storms of summer, and the howling blasts of winter, both leave their impress upon this region of terrific geological convulsions—the elevation of which, perhaps, transformed the old lacustrine expanse into what it

now is. Destitute of timber, and presenting every variety of naked crag, gorge, and precipice, it is a fearfully wild-looking region to travel through. Still, so precious is water, that these mountains are inhabited by farmers who, for the sake of the permanent springs, brave the desolating hail-storms which in summer now and then annihilate a whole flock of sheep ;—and the snow-drifts of winter, through which, occasionally, they have to dig their own way out, during a season of extra severity.

The plains of the Eastern Province as they stretch north-westward, lose their grassy character, and become what is called the “Karoo Veldt.” This part of the colony comprises extensive tracts, some of them arid and desolate-looking in the extreme, the only soil in many places being formed by the disintegration of the rock, which lies close to the surface, either horizontally or in out-croppings. Instead of grass, this large division of the country produces a variety of herbage and succulent plants peculiar to itself, that seem to derive their nutriment more from the atmosphere than from the scanty soil their roots can find. They form, however, very nourishing food for the flocks that are bred in this region. The appearance of the country varies greatly at different seasons. When the drought prevails, the entire landscape has a leaden or iron-grey hue ; and strangers wonder how animal life can be sustained in such a desert. When the rains fall, the Karoo herbage shoots forth, the heaths blossom, and the wide plains smile with a spring beauty of a very unique character.

Here and there throughout this region there gushes forth a water-spring, fed by some far-distant reservoir, and strong enough to turn a mill and irrigate a large extent of arable land. These spots, appropriated in bygone years by the old Dutch colonists, have undergone a wonderful transformation. Orchards and vineyards have been planted, and corn-fields enclosed and sown, that, under the combined power of sun and fountain, have created so many oases amidst the dreary wastes around them.

It is here that the old Dutch farmer is seen in his glory. Out of the reach of “Border” depredations, with flocks and herds that make him a South African Job, with spirit “still,” and wine-vat for the fruit of his orchards and vineyards,—and with swarms of dependents and lineal descendants of two or three generations around him, the old patriarch revels in the midst of rural abundance, makes himself his own banker for the savings of years, and gives a rough but hearty family welcome to the “cousins” of remotest degree.

The religious wants of this class of the community are imperfectly met even now ; but matters were much worse in former days. The colonial towns were then very “few and far between ;” and yet it was only in these centres that the “kirk” of the district stood, and where the surrounding population, of an area of perhaps a hundred miles, could meet for ecclesiastical purposes. The quarterly

"nacht-maal" was accordingly an occasion of deep interest to young and old. It was then that the infants were baptised, the older children catechised and confirmed, the youths and maidens married, and the elder folk edified by sermon and sacrament. It was then that as much of religious ordinance as could be compressed into three days' continuous services, was to end the spiritual fast of three or (in some cases) six months previous, and supply the food "on the strength" of which they were to "go for many days" to come. These three-monthly gatherings were very animated spectacles. Five hundred waggons would bring the heads and members of as many families from many a sequestered glen, and many a distant "fontein" where their rural homes stood. Largely and variously bedecked in rustic finery, the wives and daughters of the farmers regarded the assembly in the light of a grand holiday or fair. It was no holiday to the minister. Long services and sermons—long lists of candidates for baptism, "aanneming," or marriage, and long discussions and sittings in "kerkeraad" with "ouderlingen," and "diakenen," were enough to make him, exhausted and over-tasked, welcome the close of the thanksgiving-service, which formed the conclusion of the proceedings. But the people combined business with religion. Their waggons had brought *them* to service and their *produce* to market at the same time. It was the occasion for laying in quarterly or half-yearly supplies of merchandise at the "stores." It was therefore harvest time for the shopkeepers; and, true to their professional instincts, the mercantile men still estimate the "goodness" of a sacramental occasion, by the quantity of goods sold.

The labours of the Wesleyans among the Dutch farmers have been but limited. A distinct Church organisation, and certain differences in theological doctrine, have been partly the occasion of this. Besides which, the Wesleyans considered their special field of labour to lie elsewhere. Still, in the earlier years of the settlement, the services of Wesleyan ministers were thankfully accepted by many of the Dutch inhabitants on the frontier, who were then destitute of religious ordinances from a paucity of ministers in their own Church. In Salem and in Graham's Town crowded congregations assembled in the Wesleyan chapels (the only places of worship then existing within many miles), to listen to Wesleyan ministrations. And in other places, much more recently the Wesleyan chapels have been placed at the service of ministers of the Dutch Church, where they had no edifice of their own ready. The result has been, notwithstanding minor theological differences, a very friendly interchange of feeling and kind offices between many of the ministers and members of the two churches.

Within the boundaries of the colony, the labours of the Wesleyan Church were directed, in the first instance, towards supplying the religious wants of the British settlers, a large party of whom were

accompanied from England by the Rev. William Shaw who, for nearly forty years was identified with the social and religious projects of the Eastern Province, as well as with the extension of Christianity among the heathen tribes beyond the frontier.

The village of Salem was founded by this party, and from this centre a plan of itinerant evangelisation was organised and carried out, which afforded frequent religious ordinances to the families spread over the settlement, and proved a great means of conserving the spirit of religion among them.

Mr. Shaw's personal exertions were zealously seconded by a number of pious men who officiated as lay-preachers, and traversed the country far and near. In the tents and cottages of the settlers, or under the shade of spreading trees, little congregations assembled and listened with a zest sharpened by privation, to the plain but earnest ministrations, freely rendered and thankfully received. But for these exertions, many families would have been left utterly destitute of religious ordinances, and might have relapsed into a state of practical heathenism.

Successive ministerial reinforcements from England extended the work and increased its efficiency. Little country chapels began to rise here and there, and little Sabbath schools formed interesting appendages to the congregations. For many years the Wesleyans laboured alone, the sole ministrants of the word of life to their fellow countrymen in the rural districts along the coast. Successive Kaffir wars repeatedly dispersed their congregations, and put the firebrand to their places of worship. But with the return of peace came the return of exertion. The little sanctuaries rose again from their ashes, and the renewed ministration of the word of life accompanied the return of the people to their homes.

Meanwhile the population of the country was increasing. Towns and villages were springing up. Ministers of other denominations began to arrive and take share in the work. The Baptists and the Independents became sufficiently numerous in some of the principal towns to have chapels and pastors of their own. More recently the better organisation of the members of the Church of England, under episcopal superintendence, has given great impulse and extension to that branch of the Church Catholic.

The present position of the Wesleyans *within* the boundaries of the Eastern Province of the Cape Colony will appear from the following statistical returns furnished by the various "Circuits" at the last District Meeting:

Chapels	60
Other preaching places	122
Ordained ministers	24
Catechists and local preachers . .	130
Day-school teachers.	33
Sabbath-school teachers	357

Church members 3310

Scholars 4066

The above numbers have no reference to British
Kaffraria, Kaffraria Proper, or the Bechuana

country; but they include the results of missionary labour among the aborigines *within* the colony. The other places may furnish subjects for future papers.

THE SYRIAN RELIEF FUND.

BY THE REV. DR. THOMSON, OF BEYROUT.

THE sub-committee of the A. A. and G. R. C. having closed the "Branch Hospital" (for want of funds to carry it on), and sold off by auction the furniture and apparatus, held its final meeting on the 11th inst. to dispose of the avails of the auction, and thus terminate its long and responsible trust. The sum to be disposed of was 15,014 piastres, and 4 paras, which was appropriated as follows:—

	P.	P.
For printing the final report	700	00
To Mrs. J. B. Thompson's Industrial School in Beyrout	3,578	24
To the Orphan House of the Prussian Deaconesses	3,578	24
To Knight's Hospital of Beyrout	2,385	20
To Mrs. Watson's School in Lebanon	3,578	24
To Mr. Schneller's Orphan House in Jerusalem	1,192	32
	15,014	04

The committee had previously made provision for the return to Kaiserswerth of two of the deaconesses who have had the internal management of the hospital; and the chairman was directed to write them a letter of thanks for their gratuitous and invaluable services. The committee having thus brought its labours to a close, a brief *résumé* of its operations may be interesting to many of your readers. I write as your correspondent, entirely on my own responsibility, and with no intention of furnishing a full and detailed report of the acts and operations of the committee.

To put myself fairly *en rapport* with your readers, I need only remind them that, immediately after the massacres of 1860, a committee was organised in Beyrout, of gentlemen, mostly English and Americans, to raise, by subscription, funds to save from immediate starvation the many thousands of refugees who had fled to our city from the mountains and from towns and cities in the interior. At the same time, urgent appeals for aid were sent to England and America, and to different parts of Europe. These appeals were most promptly and liberally responded to. Indeed, the benevolent in England and America had not waited for such applications, but were already organised and gathering their generous contributions.

The general committee appointed a permanent executive or sub-committee in Beyrout, to carry out

in detail the great and benevolent objects contemplated in their organisation; and it is the doings of this sub-committee, whose last executive acts are mentioned above, that I propose to notice.

It has been in existence nearly three years, and during that time it has received through the Ottoman Bank (acting gratuitously as treasurer) not far from 5,000,000 piastres, including 1000*l.* sent directly to the auxiliary committee of Damascus. The report will show that by far the greater part of this sum was contributed in England and America, though liberal donations were made in other European countries, and by benevolent persons in India and elsewhere. In the disposition of these funds the entire executive capacity of this committee was taxed to the utmost for the first five months, merely to keep the refugees from starving. Our records show that at one time we were giving daily bread to nearly 30,000 individuals. The aggregate total of the daily list of persons relieved, from July 16, 1860, to December 31, 1861, is 4,543,992. The returns for 1862 have not yet been made up, so that the grand total cannot now be reported; nor is the account strictly accurate for any portion of the time, as there were many independent and isolated cases which could not be embraced in any regular lists, so that the actual number relieved was much larger than is represented by the above figures. The region of country over which these operations extended was also very large; reaching from Hums, on the north, to Belad Beshara on the south; and from the seaboard inland to Damascus, and the region around that city. In order to facilitate its operations, auxiliary committees were organised in Sidon, Tripoli, and Damascus, composed of consuls, missionaries, and others, who cheerfully and gratuitously devoted their time and energies to this labour of love. Without such co-operation the Beyrout committee could not have accomplished the great work committed to it, at least not in the same extensive, economical, and satisfactory manner. It might seem invidious to mention individuals by name, at least those from Europe and America; but I cannot refrain from noticing the energetic and unwearied labours of the Messrs. Abela, of Sidon, Mr. Yanny, of Tripoli, and Dr. Meshaka, of Damascus. The operations of the committee were mainly devoted to the following objects:—1st, To furnish food to the needy of all classes of sufferers. 2nd, To provide clothing, bedding, &c., for the naked. 3rd, To furnish immediate temporary

shelter for the houseless. 4th, To provide medicine and medical aid for the sick. It is impossible in such a notice as the present to indicate, even in the most cursory manner, the details of such a work. If our operations could have been confined to the cities, or to a few central points, it would have been comparatively easy; but they had to be distributed over large regions of country; to hundreds of villages upon the cold mountains and distant plains. Commissioners loaded with provisions, clothes, bedding, and medicine, had to be sent, in the depth of winter, to search out and supply the destitute, several days' journey from Beyrout. All the tours were arduous, and some of them dangerous. Natives could not in general be trusted to conduct these responsible commissions alone, and the amount of gratuitous time, toil, and labour expended upon them by numbers of the different committees of Beyrout, Sidon, and Tripoli, was very great. Indeed, it would require a volume to give any adequate details of such labours, begun in 1860, and continued through the whole of 1861, on until the harvest of 1862. Nor did they entirely cease in the most destitute parts of the Sidon district until the spring of the present year.

The following approximate statements in regard to the operations of the committee during the years 1860-61 will give to the thoughtful and the experienced in such charities some idea of the nature and extent of these labours. The daily distributions of food, and of money to procure it, amounted to about 2,000,000 piastres.

The above amount occupies only a brief line in this statement, but it implies the careful examination and re-examination of every individual case of 70,000 or 80,000 recipients, scattered over some 3000 or 4000 square miles of wild mountains or desolated plains. The amount of labour required merely to make out and correct the lists of the destitute throughout these large districts was enormous, and these lists had to be corrected again and again by careful examination, made in the burnt villages previous to the actual work of distribution. In no other way could the committees avoid the misapplication of the funds committed to their care. But by far the most difficult part of our work was the clothing and bedding department. During 1860-61 there were procured and distributed 97,630 garments to men, women, and children. This statement is made in a moment; but let anyone attempt to provide and distribute even *one hundred* garments, and then he will be able to form some idea of what it means to do so with *a hundred thousand*! During the same period there were distributed 10,710 beds, blankets, coverlets, &c.

During two winters we had in operation five soup-kitchens—two in Beyrout, one in Sidon, one in Tyre, and one in Damascus; where thousands received daily rations of nourishing soup, whereby the lives of very many were saved, particularly among women, children, and the sick of all classes. Our

reports for 1860-61 give about 280,000 as the total number of soup rations during that time.

In the medical department there were five hospitals established:—two in Beyrout, one in Sidon, one in Tyre, and one in Damascus; and, in addition to these, many native physicians, and some from Europe, were employed by the committee, and sent through all the desolated regions to distribute medicines gratuitously, and to look after the sick.

Another very important part of the work of the committee was to hold the officers of the Turkish Government steady to their promises to furnish shelter, and distribute daily rations, according to their engagements. This required constant vigilance, and at times the most energetic remonstrances, which were enforced by the unwearied and resolute representations of Her Britannic Majesty's Commissioner, Lord Dufferin, and others who were associated with him, and it gives me the highest satisfaction to find this opportunity to mention the noble devotion of his lordship to this great charity. Without this judicious and powerful support the committee would not have been able to carry through many of their measures for the relief of the sufferers. Indeed I doubt whether the Turkish officials would have done anything considerable for the refugees had it not been for this outside pressure brought to bear steadily upon them through the commissioners and consuls.

Besides these various labours of the committee, there were many individual and independent charities; but to notice them as they deserve would exceed my abilities, and would swell the present article to dimensions quite inadmissible. Neither can I do more than merely mention the contributions from France, Austria, and Russia, which were managed by organisations and committees of these nationalities. They were all useful in mitigating the horrors of this terrible calamity; but most of them were temporary in their operation, and none of them were pursued with the same systematic and persevering energy as those of the A. A. and G. R. Committee. When all the returns from the various auxiliary committees have been received, the final report will be made out and printed, and to that I must refer those who feel sufficient interest in the matter to seek for further information. In reviewing this long and arduous work the committee have the satisfaction of knowing that a vast amount of suffering has been relieved, and very many lives saved, by their efforts. The moral effect of these charities, thus administered, has also been very happy and important. Circumstances, not necessary to mention, led the native Christian sects to regard the English as the patrons and protectors of their enemies, and it has required all the influence of these benevolent labours to neutralise this injurious impression. But this has been accomplished, and the people, generally, acknowledge with thankfulness their obligation. Thousands ascribe to the committee the preservation of themselves and their families from absolute starvation. To the Christian

this indirect result will appear very valuable; for beyond a doubt much prejudice against the Gospel has been overcome thereby, and many have been induced to receive the Word of God, and to regard with favour a religion whose fruits are seen to be so kind, disinterested, and benevolent. It is indeed a rich reward for all this labour and expense to find

that the cause of Christ has made more rapid progress in the land during the last two years than ever before in the history of our mission. There are more inquirers, more that purchase and read the Word of God, more that desire the preaching of the Gospel, and many more now seek for the education of their children, than at any previous time.

VISIT TO THE HILL DISTRICTS OF CANTON.

BY THE REV. F. S. TURNER.

PASSING over the strait which divides Hong Kong from the main land, and beyond the long mountain range opposite, into the districts of San-on and Kwei-shin, of the Canton province, we are in an entirely new country, very different from the hybrid mixture of Chinese and foreign civilisation we have left behind in Hong Kong, and almost as different from the crowded cities and extensive plains of the delta of the Canton river. This is a hilly country, rising to its greatest height in the imposing mass of the Ng-tung mountain, which is nearly 4000 feet high. Fertile and carefully-cultivated valleys lie between the rounded hills, and are dotted with numerous small villages. Where the hills close up, and leave barely a space of a few yards width for cultivation, the sides are sometimes terraced for planting tea. Yet withal there is a good deal of waste land, and some that might be and is being brought under the plough. My visit to this district disturbed my previously-conceived idea that China is so densely populated as not to leave a foot of land uncultivated. I shall not be surprised if future scientific investigation entirely upsets the received opinion that the Chinese empire contains a population of three or four hundred millions. At all events the peninsula of San-on strikes a visitor as a thinly-populated country. There is another feature in the scene quite new to the stranger from Canton city—the presence of strong castles and even extensive fortifications in the landscape. It is common to see near the village a square building, with massive and lofty walls loopholed for muskets, in which the villagers used to take refuge in times of danger. One of these fortified villages which I saw, called Phuluwie, was surrounded by a high wall, flanked by numerous towers, and further defended by a wide and deep moat into which a mountain stream had been turned, and altogether reminded me vividly of those ruined fortifications which stud the banks of the Rhine. The character and habits of the people correspond with these indications. The law here is weak. Villages pay their taxes or withhold them, much as they please. Feuds between neighbouring villages are frequent. These petty wars take place most frequently between the two hostile portions of the population, the Puntis and the Hakkas, who are, as it were, natural enemies. This division into Puntis and Hakkas,

perplexes a new-comer. The Puntis are the original Cantonese; the Hakkas (*i.e.*, foreigners) are settlers from Kongnam, the province north of this, who have insinuated themselves into the country and occupied spots left vacant by the aborigines. They are all Chinese, though speaking different dialects. Why should they live in this state of chronic hostility? You see, to a Chinese, China is the world: “all under heaven” he frequently calls it. All besides China is nothing but an insignificant territory, inhabited by a few barbarous tribes not worth taking account of. Take a Chinese map of the world. Here is no division into eastern and western hemispheres, for the New World is yet undiscovered by the Chinese mind. Here you can discern nothing which will stand for Europe and Africa, nor even Asia. All is China; one great square continent, surrounded by a band of ocean, of which nineteen-twentieths is the Celestial Kingdom, and in a tiny corner are huddled up England and France, America and Russia, and a few more names known to the Chinese, with an island or two dotted in the ocean for Japan, Borneo, &c. It is a natural result of this ignorance that the national tie should be very weak, while the family and the clan are bound closely together. Accordingly, the strangers from the neighbouring province are called and treated as foreigners, and behave as foreigners in their turn. For where they are strong enough, they wrest whole villages, with their lands, from the original owners, and become lords of the soil by right of conquest. We are continually hearing tidings of war between these two factions, which the government is impotent to prevent. But the fighting is not confined to the occasion of quarrel, for the parties will also fight among themselves. On my return from San-on, I passed through a beautiful country, keeping along the banks of a winding stream, richly wooded here and there. I noticed a pretty Hakka village, called Pnakak, overshadowed by a noble clump of trees, looking as peaceful as any village in England. A mile farther on I came to Chaw-po, not less pleasantly situated than the former. These two villages had formally declared war within the preceding two days! A girl belonging to one of them had been detected gathering sticks in the lands belonging to the other. She was beaten, and sent

home, crying with rage, and asserting that worse injury had been inflicted on her. Compensation was demanded, and on its being refused, war was declared. Such is China in 1863.

Among a people thus accustomed to private warfare it is not surprising that daring robberies should be frequent. Bands of armed men, fifty or sixty in number, will march through the country in broad daylight, heedless of magistrates, and uninterrupted by the villagers. When they reach the neighbourhood of their intended prey, they lie hid till night-fall, and then make a sudden attack, with lighted torches and loud outcries, to strike terror into the hearts of their victims. Only last winter a missionary's house was attacked by a strong band, who, however, in this case, attempted to surprise the house in silence. They were heard, and one of their number being shot by a servant, the rest retreated. Another missionary family was kept in suspense for many weeks in the expectation of a threatened attack, having the avowed object of carrying off some of the children and holding them to ransom. At first sight one would conclude that it must be delightful to live a quiet secluded life among these simple country-folk in some pretty village nestled among the lovely hills, but these "perils of robbers" considerably detract from the eligibility of the situation.

This district has long been the sphere of operations chosen by the German missionary societies, viz., those of Berlin, of Basel, and the Rhenish. The Basel Society has a station at Lelong, at present in the charge of the Revs. W. Winnes and E. Eitel. The Rev. F. Genähr of the Rhenish Society resides at Hoan, and the Revs. W. Louis and A. Krolezy, of the same mission, labour at Fukwing. The Berlin mission is represented by Dr. Goeking at Phuluwie, mentioned above; while the Rev. A. Harspach devotes himself to itinerating labours. It is a question of much interest whether the missionary is more advantageously located in some great city, like Canton, or whether he should rather seek some quiet country village, and labour among a small population with whom he could become personally acquainted, and they with him. For the latter it might be urged that his influence would be more felt throughout a smaller area, and more intimate association with the people would gradually remove their inveterate prejudice against foreigners. For the former, it may be said that larger audiences are gathered to hear the truth, and the message is more widely spread by proclaiming it in the large cities.

My visit to Sau-on and the neighbourhood does not enable me to give a decisive answer to the question. Visible results, both in the city and the country, are so few and feeble, that it is not possible to determine by this test. Judging from my very brief observation of these stations, I should say that the chasm which separates foreigners from Chinese is too wide to be bridged over by the closest residence and the longest acquaintance.

If the Gospel does not make them one, the two parties will be alien still. This lamentable prejudice against the foreigner—merely because he is a foreigner—can hardly be removed as a preliminary to introducing the Gospel. On the contrary, we must get the Gospel received first, that the prejudice may die a natural death. For the general proclamation of the Gospel-message, the country village would seem less suitable than the great centres where the masses congregate. But, for one most important department of missionary labour, I would give the preference to the village station, viz., that of the education of youth, and the training of native assistants for missionary service. I must, however, get away from my speculations, and tell you what I saw and heard.

My first visit was to Hoau. This is a pleasantly-situated village in a hollow among the hills, consisting of well-built brick-houses, and having brick-paved streets. It is flanked on one side by a large walled enclosure, containing a group of houses occupied by the chief family of the place. On another side rises a lofty square fortification, once strong but now dilapidated, in which dwell about a hundred persons, with as many or more cattle. The population is said to be two thousand. I found my friends living in a Chinese house of confined dimensions, part of which is converted into a chapel and school-room. The account of the work in the village, given me by my host, was not very encouraging. The inhabitants are wealthy persons, and the dependents are either unwilling or afraid to pay much attention to the Gospel. The attendance at the Sunday morning service was between thirty and forty. During the two years' residence of the present missionary, no person belonging to the village has been baptised, and of several who had received the rite from a missionary formerly stationed here, some had not proved steadfast. Besides the Christians in the mission-house, pupils and others, there are about twenty persons in the neighbourhood connected with the Church. A school is conducted in a separate house for the children of the village. But the most hopeful part of the work here is the training institution for native assistants. There are seven pupils between the ages of sixteen and twenty, who are passing through a course of seven years' preparation for missionary service. The instruction is principally biblical, and I was surprised and gratified to witness the amount of Scripture knowledge some of these young men possess. They are also taught their own classics and literature, and Church history, and some of them the German language; while music, vocal and instrumental, and gymnastic exercises relieve the severer portion of their studies. Mr. Genähr does not confine himself to the reception of decidedly Christian young men, but will receive those of whom he entertains good hope that they will become so. After two or three years of careful watching, if this hope seems no nearer fulfilment, they are dismissed to some other employment. Of the seven now in the school, five are baptised,

and three are considered to be sincere and devoted Christians. Mr. Krolezy devotes himself to extensive journeys through the province, and also labours at Fukwing, a station I was not able to reach. All our German brethren give themselves more or less to itinerating.

From Hoau I visited Phuluwie, where Dr. Goeking is prosecuting his biblical studies. These villages are Puntis. The Basel Mission is established among the Hakkas at Lelong. The Hakkas are poorer than the Puntis: their villages are smaller and more scattered, and the houses are poorer, many of them having mud walls. Still, the mission is more flourishing here. On a Sunday, a Christian congregation, numbering a hundred, gathers for worship in their little chapel. There are about sixty communicants at present. The work here received a check two or three years ago, through the emigration agents succeeding in persuading some thirty Christian families to embark for Demerara. Possibly the emigrants themselves may be better off for the change, but China could better spare a few thousands of its riff-raff population than a few score of the small Christian community. Besides this, emigration is still viewed with great suspicion by the masses, and it will never do to let them think we make Christians to deport them to a foreign land. At Lelong is a large boarding-school of about thirty boys and young men, nearly all of whom are from Christian families. They were engaged in putting the finishing strokes to a new school-house, to increase their accommodation. The course of instruction is much the same as at Hoau. One pupil, a thoroughly trustworthy Christian of twenty-one years of age, has just been sent from this station to the missionary college at Basel. I believe that missionaries generally are now agreed that it is utterly mistaken policy to receive heathen lads into boarding-schools, teach them English, and send them to England or America to complete their

education. This course has furnished the Government and the Custom House with many useful clerks and interpreters, and has enabled some of the former pupils to amass fortunes. But it has contributed very few assistants to the missionary work, and it is to be feared that it has not always contributed to the spiritual weal of the pupils themselves. Day schools for the heathen children; boarding-schools for Christian children, or children from Christian families; no English to be taught in either; training institutions for native assistants to receive only declared and trusted Christian youths, who should be taught English, or the biblical languages, or both, and the choicest of them to be sent home for a university education: this seems to me the wisest scheme for missionary purposes.

The value of native evangelists is illustrated by the success in Chenry Lok, a district of Ka-ying-eh, in the north of this province, of which I heard further particulars while on this visit. A Christian assistant laboured there faithfully and steadily for five or six years. Last year Messrs. Winnes and Harspach went up and baptised about a hundred persons, scattered through ten or twelve villages. These converts had already endured persecution before baptism, and were persecuted more severely afterwards. Many were imprisoned and fettered, and deprived of property, and one man was hung up by the arms. This was not the work of the Government, but of the village elders. None of the Christians fell from their steadfastness. Perhaps this intelligence has appeared in your paper before; if so, forgive the repetition.

Allow me to conclude my account of this journey by saying that I heartily wish English Christians knew German Christians better. Many persons to whom Germany is now a name of fear and dislike, would learn to thank God for the true piety, the simple, loving, Christian spirit of their German brothers and sisters.

THE RIOTS IN NEW YORK.

BY PROFESSOR HENRY M. BAIRD.

THE most startling point in the news of the month is the season of civil riot that has just visited New York, and carried feelings of consternation, as well as surprise, into every dwelling. With the political, and even the national, relations of this riot we have nothing to do here; but its moral and religious bearings are of the deepest interest, and to them I must direct your attention for a moment.

When the tidings of the atrocities committed by the mob reached the ears of each peaceable citizen, the first impression was one of astonishment that a class capable of such excesses had for so long a time been gathering within a stone-throw of our homes, and that without our obtaining a conception of its

depraved impulses. And next, the inquiry forced itself upon every Christian heart, Has the Church been putting forth with becoming energy the powers entrusted to it, to educate and elevate, to counteract the pernicious influences to which these fearful results are attributable, and to infuse into our "lower classes" a spirit of submission to law, divine and human? It would be idle, in face of so flagrant an outbreak of depravity, to attempt to maintain that the Christian community has done all that ought to have been accomplished. Evidently the demand for effort has been greatly underestimated. Much has been done, it is true, within the past ten years, to christianise the masses. The "Five Points," the centre of the moral plague-spot

of our metropolis, was long since made the seat of a mission which has reclaimed multitudes of men, women, and children. Industrial schools have been established, vagrant youths have been taken to farms, on which, while sustaining themselves by the fruit of their toil, they have been acquiring habits of industry and thrift. Our churches have, to a certain extent, assumed a missionary type, founding, and supporting by their contributions, mission churches and mission Sunday-schools, and endeavouring to gather in the ignorant by colporteurs and evangelists, who seek them out in their lowly abodes. But all these, and many other instrumentalities employed, have proved inadequate to the magnitude of the evil.

The enormous emigration from the Old World has made an accession to our population of the worst element in that of Europe. The Roman Catholic emigrants from Ireland and Germany have been in the vast majority, and of these the least active, enlightened, and enterprising portion, instead of seeking homes in the broad and inviting prairies of the West, have settled down in our large cities and towns. In this they have been encouraged by their priests, who are alarmed at the great proportion of those who go westward, who are for ever lost to their communion. Now, when thus collected together in vast numbers, it is found that they are much less open to the influence of Protestant labourers, than when scattered over a sparse district beyond the Mississippi. Their spiritual instructors retain a greater influence over them; they prevent them from entering the door of a Protestant church, and warn them not to permit their children to attend "heretical" schools. Even the tract is refused with contempt or anger, when offered at the door of the filthy rooms in the "teneament" houses they occupy. It is from this class that the ranks of the rioters were filled. They were almost to a man Irish Roman Catholics, as is proved by the fact that every person arrested for several days was an Irishman. Not that I would assert that they alone were to blame, for the instigators, who, by their inflammatory addresses, occasioned the riot, were doubtless in great part natives, and, I fear, many of them professed Protestants.

You will find in the secular papers the address which the Roman Catholic archbishop of New York thought fit to make to an immense concourse of Irishmen, whom he had convened by a placard posted in the streets, and inviting the "men that are called in some of the papers rioters" to meet in front of the archiepiscopal residence at a certain hour. It was a performance really quite unworthy of Archbishop Hughes, who unquestionably possesses good abilities, as his numerous controversies abundantly show. From personal knowledge, I can assert that more than one intelligent Roman Catholic was disgusted with it, and indignantly exclaimed that he rose from the perusal scarcely knowing whether the prelate was dissuading from or counselling further disturbance. While his spiritual children

were committing, or had but just committed, arson, murder, and open robbery, Archbishop Hughes found it in his heart to give them only a little gentle advice that they should return to their own homes, and meanwhile regaled them with stale and undignified stories, the better to restore them to good humour with themselves and him. I am glad to be able to say that some inferior priests of the same Church exhibited a more humane, not to say Christian, spirit, and by their personal interposition prevented the destruction of more than one building, and while acting thus in the line of their duty, one or two are said to have been somewhat maltreated.

The sympathies and contributions of the Christian community have been powerfully appealed to, by the misery into which the unfortunate coloured people have been suddenly plunged. Sad enough has been their lot within the last few weeks. Taking advantage of the total absence from the city of the organised militia, which the Government, by a singular blunder, summoned out *en masse* to assist in repelling the invasion of General Lee, the rioters, emboldened by the impunity of their first attack, seem to have thrown themselves, as by a preconcerted plan, upon the unoffending negroes. With unheard-of barbarity they sacked and burned their orphan asylum, turning one thousand orphans into the streets, and we blush to record that it is the opinion of eye-witnesses of the scene, that many, if not most of the rioters, were desirous of inflicting personal violence upon these helpless children. Several negroes were hung or beaten to death in the streets, the houses of scores entered and plundered or burned, and at the moment I write, neighbouring villages along the Hudson contain large numbers of blacks, men, women, and children, who have taken refuge there, as from a new St. Bartholomew's-day. And our pity is enhanced by the uniform patience and Christian fortitude with which these indignities are endured by these persons, many of whom are members of the Methodist and Baptist churches, or other evangelical churches. For the extraordinary enmity evinced against them, the only causes that can be assigned are, *first*, a dislike which the Irish labourers have of the negroes, as competing with them, and thereby lowering their wages; and, *secondly*, a wicked and absurd notion which designing men have fostered among these ignorant people, that the negroes, being the occasion of the war, are to blame for all its bloodshed and burdens, the conscription not excluded. What a wide field is there here for the Christian philanthropist, to dispel such gross depravity and ignorance.

I am happy to be able to state, that subscriptions which promise to be large were promptly commenced, both for the benefit of the injured defenders of the peace of the city of New York, policemen, volunteers, &c., and for that of the suffering coloured citizens. The committee to whose care the latter were entrusted has done good service, by inviting those who have sought refuge elsewhere to return, and by inducing employers to resist any attempts to

induce them to discharge them. About thirty of our most distinguished lawyers have also offered their services gratuitously to any negro who is desirous of recovering damages from the city for his losses during the late disturbances.

The following are some of the incidents of the riot, illustrative of its character and origin :—

"The Coloured Orphan Asylum was fired about five o'clock in the afternoon. The infuriated mob, eager for any outrage, were turned that way by the simple suggestion that the building was full of coloured children. They clamoured around the house like demons, filling the air with yells. A few policemen, who attempted to make a stand, were instantly overpowered—several being severely or fatally injured. While this was going on, a few of the less evil-disposed gave notice to the inmates to quit the building.

"The sight of the helpless creatures stayed, for a moment, even the insensate mob; but the orphans were no sooner out than the work of demolition commenced. First the main building was gutted, and then set on fire. While it was burning, the large wing adjoining—used as a dormitory—was stripped, inside and out. Several hundred iron bedsteads were carried off; such an exodus of this article was never witnessed before, perhaps. They radiated in every direction for half a mile.

"Carpets were dragged away at length; desks, stools, chairs, tables, books of all kinds—everything movable—was carried off. Even the caps and bonnets of the poor children were stolen. The writer picked up fragments of Testaments for a quarter of a mile down Fifth Avenue. While the rioters stripped the building of furniture, their wives and children, and hundreds who were too cowardly to assist the work of demolition, carried them off. The wing, while yet unburning, swarmed with rioters, who seemed endowed with a demoniacal energy to rend in pieces, rob, and destroy.

"Shutters and doors were torn off and tumbled into the streets. These were seized and torn to pieces almost before they touched the ground, and, with everything else, carried off with surprising celerity. Several persons were injured, and it is supposed some killed by the falling of shutters and furniture from the windows. Even the gutters were hewn off, and the chimneys tumbled down.

"The fire-engines were there in great numbers,

but were not permitted to work, except upon the adjacent buildings. What was very marked, as the destruction proceeded, was the absence of excitement. Things were done as quietly and coolly by the rioters as if they were saving instead of destroying property.

"The mob gave chase to a coloured man and seized him as he was entering his residence, No. 94, Thirty-second Street. Dragging him into the middle of the street, they jumped upon him and pounded him with their fists and with stones until life was extinct. 'Hang him!'—'Hang him!' was the cry; and, procuring a piece of clothes-line, the crowd suspended the lifeless body of the unfortunate man from the limb of a tree, where he remained hanging several hours. This fiendish act accomplished, the insurgents cried, 'Burn his house!' when a rush was made upon No. 94, and the door soon burst open. After gutting the building, which was only two storeys in height, they set fire to and destroyed it.

"Meantime a woman told the mob that a row of tenement houses in the rear was occupied by coloured people, when the ringleader, armed with a cudgel, entered the place in search of the inmates, but they had effected their escape, having been apprised of their danger by some friendly neighbours, at the commencement of the outbreak. Incensed at the escape of their prey, the mob burned the buildings. Upon the arrival of the police the mob fled, and the body of the unfortunate man was cut down and removed to the dead-house.

"Facts" (says the *New York Tribune* of July 29th) "are every day coming to light, showing the unutterable fiendishness of the ruffians who have desolated and disgraced the city during the week. A funeral procession was passing down Second Avenue on Tuesday last, and when near Nineteenth Street it was stopped by a gang of rioters, who ordered the driver of the hearse to turn back. He expostulated with them, telling them that he had a corpse in the hearse. 'Throw the corpse into the street,' cried the ruffians, and, suiting the action to the word, they seized the coffin, pitched it into the street, and compelled the hearse and carriage-drivers to flee for their lives. The father of the deceased and one or two of his friends returned to the spot at great risk, picked up the coffin, which was lying in the gutter, and carried it to a place of safety."



MONTHLY CHRONICLE.

[Our Readers will bear in mind, while perusing this Chronicle, that the news of each country is supplied by resident Correspondents.]

ENGLAND.—Additional interest has been given to the subject of proposed changes in clerical subscription, by an address of the clergy of the diocese of London to the Bishop, and by the Bishop's reply. This reply is dated July 11, but was published some weeks later. In their address the clergy deprecate the "attempts now made to abolish subscription," but in an explanatory letter it is stated that there is no intention of advocating the absolute perfection or finality of subscription as now enforced, nor of committing the signers to the entire refusal of future revision, if undertaken by the Church itself. What are opposed are the abolition of all subscription by Act of Parliament, and the denial that doctrinal standards are necessary, while it is maintained that any change to be made now would not likely be for the better. To the address presented and supported by the Arch-deacons of London and Middlesex the Bishop has given a lengthened reply. He considers that the Church is the proper authority to alter rules which itself has made, but that Parliament can alone interfere with obligations imposed by Parliament. He states again, as recently in the House of Lords, that he would consider it a great improvement to abolish by Act of Parliament the clause in Charles the Second's Act of Uniformity, which was forced on the country for the purpose of excluding those holding what are ordinarily termed Evangelical views. The following extract gives the gist of the Bishop's views :—

"If danger threatens us, I should wish the clergy to consider whether our Church will not best be strengthened to meet them by carefully and reverently examining the system we love; by making, after due deliberation and by competent authority, any changes in it which are proved to be required, and then maintaining what is not changed, no longer in mere dread of innovation, but on grounds of good argument as being right in itself. We ought to reflect whether the Church has not been exposed in past days to most serious peril through that cowardly fear lest it may suffer from a careful examination of any supposed defects in its system, which has at times led certain portions of the clergy to look with distrust on their brethren who loved Christ and our own Church as earnestly as any of ourselves, merely because they felt themselves called to record their desire of altering certain parts of the Church's system which they believed to be stumbling-blocks in the way of its more perfect usefulness."

Alluding to the position of the Evangelical party, he says :—

"I rejoice, indeed, to think, with those who have

written the last paragraph of this address, that circumstances have so much changed since King Charles the Second's time, that the clergy of what are called Evangelical sentiments may now, with perfect honesty, accept the declaration in question in the modified sense which the traditions of the Church have assigned to it; but I am still deliberately of opinion that we should be better without it. I scarcely know whether, if it were removed, any of those who pride themselves on being the representatives of the old Puritans, and at present keep aloof from us, might be expected to join our communion; but of this I feel certain, that a large body of our own most devoted clergy would be in a more satisfactory position without this Parliamentary declaration."

The appointment of Bishop Trower, formerly Bishop of Glasgow in the Scottish Episcopal Church, to the see of Gibraltar, has given rise to much warm controversy among the different parties of the Church as to whether Scottish consecration can be acknowledged by the Church of England. The High Church party maintains the validity of Scottish orders; the Low Church denies it. The question is undergoing legal investigation, and the final steps are consequently postponed.

The Wesleyan Methodist Conference has met this year in Sheffield. The Rev. Dr. Osborn, one of the secretaries of the Foreign Missions, was elected President. The various reports were read, as usual, at previous meetings of the special committees. The General Education Committee gave the following statistics :—There were 550 day-schools, attended by 78,482 pupils (an increase of 2430 in the year); average attendance, 57,000. Children's pence, 29,759*l.*; total income of the schools, 46,844*l.* Sabbath schools, 4200; scholars, 536,319 (an increase of 29,484). Average attendance, 385,911; increase, 13,739. In Bible-classes, 6734; teachers, 91,922; teachers in society, 78,312. Annual cost, 39,960*l.* The Chapel Building Committee reported that 228 cases had been sanctioned, including 90 chapels, 10 schools, 69 alterations, 28 organs, and 27 modifications of cases previously sanctioned; involving an expense of 134,887*l.* (an excess of 26 cases and 12,540*l.* outlay on the year). A large and handsome chapel at Southport will be wholly defrayed by one gentleman. Thirty-two chapels are to be placed out of debt, while others will only lie under small and temporary debts. Seventeen chapels, one minister's house, and five pieces of land have been sold, but five of the chapels are to be replaced, and only three have been abandoned. Erections completed 234, involving an outlay of 30,068*l.*; 128 had been built according to

rule, 67 had not fulfilled the conditions, and 29 had been undertaken irregularly. The entire cost of all the erections and enlargements had been 167,516*l.*, being 63,045*l.* in excess of last year, and more than was ever sanctioned in one year before. The report of the Home and Foreign Missions and Contingent Fund stated that in the nine months between September and June last, more than 66,000 domiciliary visits had been paid; 150 additional regular services had been established, and 171 society classes formed. The attendance at previously existing Sunday-schools had been increased, and 36 new schools had been established, with an average attendance of 2865 children. Twenty-three new chapels, capable of accommodating 9220 people, had been erected, in most cases as the direct consequence of missionary labour. Nine chapels are being built to accommodate nearly 6000 people. There has been an increase of 1272 members in circuits where home missionary ministers are appointed; and, as those circuits are one-tenth of the whole number, the increase in them is one-fourth of the total returns. The Foreign Mission Fund had received increased support. A considerable portion of the report was occupied by an account of the London Mission. The financial statement did not exhibit any decrease. In addition to the grants to assisted circuits in Great Britain and Ireland, which this year amount to 8040*l.*, and 3560*l.* reserved for extraordinary expenses, the Home Mission appointments will cost 6505*l.*, towards which sum 2510*l.* will be specially contributed by the localities to which such ministers are appointed. The army appointments will involve additional expenditure. In its "Summary of Recent Progress," the report showed that within the last six years, 33 circuits had become self-supporting. The special contributions were in 1856, 7546*l.*; in 1862, 4718*l.*; showing that a strain which had been severely felt had been taken off some of the circuits. The Sabbath Observance Committee's report reverted to Mr. Somes's Bill, and its rejection on the second reading. As many as 5000 petitions were sent in, containing about 900,000 signatures. When the Wesleyan body was canvassed on a similar measure in 1854, only 400,000 signatures were obtained. Some discussion took place as to the character of Mr. Somes's bill, Dr. Rule, and several others objecting to the too great stringency of the bill; the committee was divided in opinion on this, all, however, supporting the general principle. The Committee of the Theological Institution's report was presented, and the financial statement read by the Treasurer. The number of students had been 100, and the income had been 4116*l.* Fifty-six candidates were ordained to the ministry. It was resolved to celebrate throughout the Wesleyan body the Mission Jubilee of the Foreign Missions, the Foreign Missionary Society having been established in 1813.

The annual assembly of the United Methodist Free Churches has met at Rochdale. It was composed of one hundred and sixty representatives. It

was the largest ever held. The Assembly unanimously passed a resolution reciprocating the sentiments expressed in the resolution of the New Connection Conference, and expressing a wish for the union of the different bodies of Free Methodists.

The Romish party in the House of Commons have been rather unfortunate in their last escapade, just before the House closed. They charged Mr. Newdegate and his friends with having persecuted the late Mr. Turnbull to death. Mr. Newdegate, by after-inquiry, found that he had insured his life three months before his death, and long after the events referred to, and had died of bronchitis. A fact most damaging to the Oratorians has come to light through this correspondence. A Mr. Harrison writes that his son, who was captain of the Westminster School in 1861, was taken to the oratory and baptised secretly. The father's interference was of no avail, and he has since become a postulant, and is entirely lost to his family.

The Congregationalists report the almost daily opening of new chapels as the result in great part of the bicentenary effort of last year. Many of them are very costly, and betoken great liberality in the members of the churches.

The Rev. Newman Hall has drawn attention to the Address of the Southern clergy advertised, last month, in a number of periodicals. He objects to its appearance, even as an advertisement; but it has been answered, that scope must be given to men freely to express their opinions, and that, without this, there would be no possibility even of having them controverted. The advertisement of any opinion, or the giving of it as intelligence, is entirely different from the sanctioning of it. How could errors, it is argued, be met, if the facts and statements were not brought to light?

The Congregationalists have lost one of their most eminent men, in the full ripeness of old age. Dr. Raffles, so long known as one of the most popular and influential ministers in the north of England, died at Liverpool in the middle of August. He had been in that city since the year 1812. He was known as the author of several popular works, as well as an eminent preacher.

Attention is directed in letters from Dr. Legge and Mr. Turner, in the public journals, to the false attitude taken by the British Government in China in relation to missions. Sir Frederick Bruce is doing everything to dissuade missionary efforts, while the French ambassador staunchly supports those of the Church of Rome. A despatch of Earl Russell's, recently published, in answer to Sir Frederick, is far from satisfactory. It is time that Christian men should take up this question seriously, as the position of our Government is at present most damaging.

SCOTLAND.—There has been not a little excitement in Scotland, and especially in Edinburgh, in connection with the recent visit of the Channel fleet to the Frith of Forth. The experience of its former

visit convinced religious men that the opening of the ships for the inspection of the public on the Lord's Day gave rise to an immense amount of Sabbath profanation. Accordingly both the "Sabbath believers" and the Free Presbytery of Edinburgh endeavoured to persuade the Admiral of the fleet to restrict the visits of the public to the week-days. With this request he considered it inconsistent with his duty and instructions to comply. The result was that on the Sabbath on which the fleet was at anchor in the Frith, there was an enormous influx of visitors, and the town of Leith wore the aspect of a continental, or even of a heathen town. It is surely not the purpose for which our navy is maintained, that it should serve as a lure to the thoughtless and the young to do that which a very large proportion of those who yielded to the temptation would candidly have acknowledged to be wrong.

The negotiations for union between the Free and United Presbyterian Churches go on favourably. We understand that the joint committee, composed of representatives of the two bodies, have had several meetings, and that hitherto everything seems to warrant the hope that the union may be accomplished ere long on satisfactory terms.

A *vidimus* is given in the last number of *Home and Foreign Record* of the sums raised for missions in the Established Church of which the following is a portion :—

"I have taken the trouble of making up from our reports the state of our three Foreign Mission Schemes (India, Jews, and Colonies, including two Ladies' Associations), which I do not guarantee as absolutely correct, but give as an ample approximation to the truth. In India the Church has, in all, 13 European missionaries and teachers, 10 native missionaries, and 21 native teachers. There are 2561 scholars; 6 orphanages, with 166 inmates; 4 congregations of native Christians, containing 192 communicants. Among the Jews we have 22 agents, male and female; and, in the Colonies, 40 missionaries, supported in whole or part by the Committee of Assembly. These Christian enterprises thus employ 102 agents, at a cost to the Church of 13,770*l*.

"To the above may be added the local supplements raised to meet the Royal Bounty Grants, which we may set down at 2000*l*.

"Putting all these together, and not including the local sums alluded to in the Endowment Report, or the sums paid for schools which are neither connected with the Privy Council nor the Assembly's Committee, we have the following as an approximate estimate of the missionary revenue of the Church—

Ordinary Collections . . .	£21,595	0	0
Home Mission . . .	23,000	0	0
Education . . .	25,811	0	0
Endowment . . .	38,694	0	0
Three Foreign Missions . .	13,770	0	0
Royal Bounty Supplements .	2,000	0	0

Add Propagation Society Supplements

2,288 0 0

In all . £127,158 0 0"

PARIS.—A most important event of the month is the manifesto of the Government against the interference of the Bishops in political affairs. This manifesto has taken every one by surprise. It is of great moment, as it seriously narrows the clerical power. We shall again revert to this important topic. It is strange that, just prior to this blow, there should have appeared last week in *Le Monde*, which has replaced, as is well known, the *Univers Religieux*, a very significant article, in which it is stated that the alliance between Catholicism and the Empire is to be cemented anew. All the services rendered to the Papacy by the second Empire are complacently enumerated. It is pointed out that all distant expeditions have favoured the Catholic cause; that the expedition to the Crimea was against a schismatic power; that the war in Mexico is a holy war. "That a natural affinity must exist between the Empire and the Papacy," adds the author of the article in question, "since both alike repudiate these detestable parliamentary liberties which are so essentially Protestant." The Minister of public worship had provoked these advances by the language full of promise for the clergy which he made use of in the circular by which he invited them to sing a *Te Deum* on the Emperor's *Fête*.

The Universal Israelitish Alliance held its general annual meeting on the 18th of June last in Paris. It shows progress, and is definitively organised. Its members number 1386. There was a touching allusion to the death of Sir Culling Eardley, to whom was "rendered a last homage of pious gratitude" for his constant sympathy and energetic concurrence in the defence and protection of Jews suffering persecution. The Austrian and Swiss Jews have formed separate societies, working to the same end, and acting with and appealing to the Universal Israelite Alliance. The President for the new year, M. Crémieux, has put into circulation an energetic appeal to Jews to unite. "Come to us," he concludes. "Send us thousands of adherents, form committees—English, Russian, Polish, Belgian, Dutch, German Jews,—Jews from every state of Europe, Africa, America,—Jews from every point of the universe into which our religion has penetrated, count your numbers, and unite in a fraternal bond to the Paris Committee, which you will always find ready to promote your best projects. French Jews in all our towns give the example of a devoted concurrence! Let our numbers be a new power for the Association so pregnant with promise, and which, although of so recent a date, has already produced fruit beyond all hope. Take courage, brethren, we are upheld in our noble task by the most exalted minds in all other denominations, and are advancing towards the

true fraternity of mankind. As for me, I have cheerfully devoted my years of youth and maturity to defend and uphold that sublime religion which places the morality of the Decalogue at its base and the unity of God at its summit, binding thus God to man and heaven to earth. May my old age see the development of our holy association! In the midst of the burning questions which agitate the world, may it manifest itself by the fraternity of sentiment always ready for duty and self-sacrifice, holding aloft upon its banner our antique motto, 'One God, Love for our country, Abolition of Slavery.' May I next year, in giving up the account of the mission confided to me, be able to announce that the Universal Israelite Alliance extends the protection of its innumerable branches far and wide."

Two subjects are presented for prize essays, to be given in before Nov. 1, 1864. They are, 1st, A review of all that literary men or statesmen have brought forward for the last eighty-five years in favour of Israelite emancipation; and, 2nd, The social and criminal statistics of Israelites in France since 1830.

A certain number of Ultramontanists propose to avert the terrible future by inserting "Immaculate Virgin" in the famous prayer called "Ave Maria!" In reply, a Catholic (but not an Ultramontanist) periodical remarks that the prophecies of the Church's prosperity uttered previous to the proclamation of the new dogma were never fulfilled, and that Father Lavigne in vain summoned the Virgin Mary from the pulpit of Notre Dame des Victoires to fulfil these predictions! Are they awaiting the addition to Ave Maria? Others are rejoicing in hope that the itinerant priests and planting of crosses, upon one of which (boasts a journal) 1200 kisses were imprinted! will effect the stoppage of the revolutionary tide. The same paper expresses the intensest horror at the sale of 8000 Bibles and Testaments among the soldiers at the Chalons camp.

An interesting event took place last month in Normandy, on the spot whence William the Conqueror set sail for England, and under the monument which marks the point,—the inauguration of the Protestant church of Beuzelair.

Four years ago a converted Roman Catholic opened his house for the worship of God, and since then every season has seen an increase of Protestant bathers—those who would escape from the noise and glare of fashion—and the village has become a hallowed spot to many. On the 16th of July, six hundred persons and twenty-four pastors of various denominations met there, and in presence of the local authorities placed the Bible in the new church, whose spire, in bright Caen stone, can be seen from Trouville, Honfleur, and Havre. It was a festival of no ordinary character, presided over by some of our first-rate men; and marked by two acts of singular felicity: 1st, the hiring of the shore, in order to secure the promising watering-place from the

inroads of dissipation, and to make it a resort for those who seek for simple pleasures; and 2nd, the purchase of ground for building suitable habitations for visitors, and an establishment for the indigent sick, who will thus be made to participate in the benefits of sea-breezes, as our fellow-Protestants do at Cette and Montpellier on the Mediterranean.

The Evangelical Society, which furthers the legalisation of unions between parties who desire to consecrate their wedlock and legitimatise their children, has lately printed its annual report. The Catholic Society of S. Francis Regis placed too many conditions, ceremonial and religious, as a *sine quâ non* of accepting its aid, for our erring Protestants, and, indeed, for many Catholics, to avail themselves of it. An evangelical association was therefore formed five years ago by members of the Reformed and Lutheran Churches, and has facilitated and effected 579 marriages. Its principal work has been procuring the necessary documents which the poor are unable to obtain, both from ignorance of the mode of procedure and from want of money to pay for them. This is especially the case with Germans and other foreigners. Some of the German states will not give the *right to marry* to their subjects residing in foreign countries; but the society is taking steps to obtain an alteration of these laws, and has succeeded in Hesse, but not yet in Bavaria, Wurtemberg, Baden, and Nassau. In France, also, matters are simplified, thanks to its representations. The unconditional nature of its action has led Catholics to avail themselves of it.

Thus homage, voluntary and involuntary, is paid to our principles. We read in the *Presse Coloniale*:—"In the countries of the Reform and universal popular education there reigns an intellectual life which multiplies tenfold the national strength. . . . At the Exhibition in London, England was proud to show a collection of Bibles in 180 languages, as a proof of the progress of instruction among its 200 millions of native subjects. The Northern United States, and in general all prosperous colonies, give the same importance to the press and to universal education. As to the Spanish and Portuguese colonies which reject the benefits of the Reformation and popular instruction, they present the wretched spectacle of inertia and falling off. May so instructive a contrast exercise a happy influence upon Algeria, in bringing into it the life-giving principles which have created the prosperity of the Anglo-Saxon colonies."

M. Rossignal, a deacon of the Reformed Church, who has lately published the lives of celebrated Protestants, sent a copy to the Emperor, and received the following reply:—"The Emperor accepts with pleasure the homage of your forty biographies of illustrious Protestants. Your work cannot fail to fix the attention of his Majesty. The choice of the characters, the glory of some, the merit of all, the energetic and picturesque conciseness of a style bringing out the principal features which commend them to posterity. His Majesty

commands me to address you his thanks.—MOCQUARD, *Secretary*."

There have been in Paris several interesting ordinations,—two in the Wesleyan chapel during the Conference, and two in the Reformed Church of the Oratoire. One of the latter was a converted Roman Catholic barrister and LL.D., and the other, Guillaume Monod, the son of Adolphe. Pastors of all denominations assisted at the touching ceremony.

In and around Paris we are happy to see an increase of open meetings in workshops and drawing-rooms; the people are invited to come in, and excellent speakers address them in stirring appeals which never remain without effect. The hymns used during Mr. Radcliffe's visit are sung, and several prayers are offered by those who feel disposed. Distribution of tracts, and, in some cases, testaments, is made to those who are desirous of learning more.

GENEVA.—The company of pastors have just decided that a solemn festival shall be held in our church to celebrate the tri-centenary anniversary of the death of Calvin (27 May, 1864). Nothing is yet decided as to the nature of this festival; but it has long been spoken of, and it is with pleasure that our people see the pastors taking the lead in a movement which for us is at once both national and religious. Calvin, in fact, was not only the father of our Church, but the real founder of our Republic; founded before him, it is true, but ever after owing to him its glory, yea, its very existence, for how could it have subsisted without the vitality which Calvin infused into it?

The Reformed Churches of France are also preparing to celebrate the same anniversary; as at Geneva, this decision was unanimously adopted. All parties have understood that in this matter it is not a question of glorifying in Calvin the apostle of such and such controverted doctrines, but the great man who was, in the hands of God, so powerful an instrument in the revival of true religion. Moreover, while honouring Calvin, we shall not fail to bear in mind that all glory, as all strength, comes from God and ought to be rendered to Him.

We hope that France and Geneva will not be alone in celebrating this festival, and that your country will unite with us on this great day. Is not Calvin the man of the Protestant Reformation? His name becomes greater and greater even in Germany, where three learned Lutherans are publishing, in Strasbourg, a magnificent edition of his complete works. The first volume has just appeared.

During the last three years a great scandal has afflicted all the Christians in Geneva, of which this is the cause.

We have here two German churches. The one (Lutheran) has for its pastor a man distinguished by his talents and piety—M. Andersen; the other (Zwinglian, or Swiss) has had at its head for the last thirty years a man of not less piety—M.

Lütscher. But a radical and infidel party has been gradually formed in the bosom of this church, which, favoured by the radical and infidel government, and recruited by a large number of foreign artisans, has succeeded in excluding the old pastor, and in placing in his stead a man who is not only an infidel, but a scoundrel, banished from German Switzerland for divers misdemeanours. He openly denies all revelation, all Christianity; hardly, in his preaching, does he retain the idea of a God.

Astonishment has frequently been expressed, both in German Switzerland and elsewhere, that our ecclesiastical authorities do not put an end to this state of things. Now this church, though united to the state by certain ties, is independent of the national Church. The Consistory and the Company of Pastors have no right over it either of direction or inspection. But as it was desirable that it should be better known that such was the case, the Consistory has just published a declaration in which it expresses its disapprobation and its grief, at the same time showing that, according to our laws, it has no right to interfere. "But," it is added, "a church, mistress of its own destiny, democratically organised as is the German Reformed Church of Geneva, ought, with the help of God, to be able to find the means of salvation in its very organisation itself, in the energy of the faithful within its borders, and in the irresistible force of Christian truth which supports them in this struggle." Thus, while declaring that it has no power in the matter, the Consistory must have given salutary aid to this minority, which is the true majority, seeing that it numbers all the serious and religious members of the church.

HOLLAND.—The first day of last month has given an occasion of thankful happiness to all Christians in Holland, and will ever remain in the history of our country commemorative of a great blessing. On this day slavery has for ever been abolished in our colonies, and 45,000 negroes have been rescued from their state of bondage. For a long time past the Government felt its obligation to put an end to this abomination, which left a stain on our national honour and reputation, and public opinion waited for this deed with anxious desire. No advocates of tyranny and oppression were to be found in this land, where liberty is regarded as the dearest and holiest right. All Holland adheres to the abolitionist cause. In this case the most different political parties agreed. That the different projects of emancipation did not lead before to a final result, was not the effect of any opposition against the cause of liberty, but merely in the great difficulty of executing the liberation in a judicious and rational way, and perhaps, too, in the slowness and prudence of our rather lymphatic character. However, in the last year, the public sympathy was roused more than ever before, and the power of the religion of love at last overcame every hesitation. After several unfruitful attempts, a new project of emancipation was approved and

ratified at the end of last year. The time to bring the law into execution was fixed for the 1st of July. In many places religious meetings were held to celebrate this day, and to offer public thanksgiving for the relief of our fellow-creatures, whose chains are now broken. The negroes themselves were aware of their coming delivery, and, according to all reports, their conduct has been such as gives the best hopes for their future behaviour. Many of them have been taught with ardent effort by the Moravian Brethren, who for more than a century preached amongst them the Gospel of Him, who came to bring deliverance to the captives and set at liberty them that are bound. We may trust that a new and better period for their missionary work will follow, now that slavery no longer exercises its influence, and that the violation of their rights will not be any longer an impediment to the furtherance of the Gospel.

A great Missionary Festival was held in a beautiful spot on the 6th of August, which attracted the attention of the public. Some Christian friends, seeing by what crowds of people the annual *missionsfest* of the Moravian Brethren in Zeist was attended last year, formed the idea of organising a great camp-meeting for the celebration of missionary work. The result was beyond all expectation. A noble lady offered her park to receive the gathering. The place assigned was a wood near Arnhem, in one of the most picturesque parts of Guelderland. Railway companies were found ready to give tickets at reduced prices. At the hour fixed by the programme, more than six thousand were present. Pastor Holding first gave an introductory discourse, in which he recalled to the attention of the public what Paganism once was in the country, and what Holland owed to the Gospel. He was followed by another speaker, who gave a brief report of what missionary societies in the Netherlands (*eleven* in all) had done, especially in the last year, for the propagation of the faith. Then the whole congregation united in prayer, and the trumpets of the Moravian Brethren made their beautiful and solemn music resound over the hills. It is not possible to describe the effect produced by this music or by the mingled voice of these thousands uniting in hymns written for this special occasion. After a pause, in which bread and coffee were distributed, the public divided into four auditories around four rustic pulpits that had been erected at some distance from one another. In each of these a succession of preachers, who had been invited by the leading committee, addressed the people in speeches which were attended to with unmitigated interest. At seven in the evening the meeting broke up, leaving on the minds of all present the most happy remembrance. Beautiful weather had crowned the whole day. The order and decorum were such as might be expected from an assembly like this. All that passed testified the spirit of faith and charity presiding at the meeting, where higher and lower classes met in the unity of love. It is the first time

we have had anything of this kind, but it will not be the last; for the holy work of missions such opportunities cannot be lost sight of.

GERMANY.—The *Neue Evangelische Kirchenzeitung* says:—The central committee of the inner mission of the Evangelical German Church, which for the past fifteen years has quietly and with blessed results prosecuted its labours, has now, by the sending forth of travelling agents and preachers, entered on a new era of its history, which it is hoped will be fruitful in good. The necessity, amid the strifes of the present time, to cultivate with new energy the field of the inner missions, carefully to prosecute labours already begun, and to undertake with fresh zeal departments of the work hitherto untouched, was taken prominent notice of last year at the “Kirchentag” held in Brandenburg. The time for doing this, long desired by the central committee, has now come. Travelling agents and preachers have been sent forth here and there to carry out, according to a well-devised plan, among the churches of evangelical Germany the designs of the committee, to awaken them anew, and, with the help of the Lord, to summon them to work in His cause. After the “Kirchentag,” as a congress for the inner mission, at its fourth general meeting, had heartily and unanimously agreed on such a plan, the central committee undertook the execution of it, and after earnest and careful consideration began to carry it into effect. Although there is need for six or eight travelling agents in the wide field of the Evangelical Church of the Fatherland, yet the central committee, considering the means at their disposal, have felt themselves shut up to the necessity of sending forth only two such agents.

In the two preachers Meyeringh and Heseckiel they believe they have found the right men fitted for so great a work. Both, from inclination, as well as from years of practical labour, in which they have given proof of their ability, are eminently qualified for this particular sphere of missionary effort. Mr. Meyeringh for ten years was travelling agent of the Rhenish-Westphalian Provincial Committee of Langenberg, and gained there much experience, his labours being crowned with a blessing.

Mr. Heseckiel, latterly prison-chaplain in Elberfeld, had, as agent of the Rhenish-Westphalian Young Men’s Union, a wide field of labour, which has made him at home in West, Middle, and South-west Germany, and has prepared him for the discharge of the weightier duties with which he is now entrusted.

About Easter these agents began their work. Mr. Meyeringh has just finished a six weeks’ journey through Silesia, where he was welcomed by many friends of the mission enterprise; his labours also were accompanied with evidence of a fruitful blessing, which the Lord fails not to grant to such a sowing of seed. The formation of a Silesian provincial committee for the inner mission is one of

the good results from these weeks of labour. This agency is employed everywhere in suggesting and opening up the way by which the free activity of the inner mission may go forth on its errands, in collecting and binding together the strength of individual labourers in the cause which otherwise would continue isolated, in directing and giving a helping hand to all matters that affect the social welfare and the promotion of the Gospel. While Mr. Meyeringh, after finishing his first Silesian journey, turned to Mecklenburg and the north-eastern districts of Germany, Mr. Heseziel directed his journey to Frankfurt-on-the-Main, the two Hesses, Nassau, and the south-western districts of Germany, and will probably during this year visit also Bavaria and Thuringia.

A remarkable conversion has just taken place in Berlin. The former Prince-Bishop of Breslau, Mr. Sedlnizki, who has long resided in the capital of Prussia, has lately been converted to Protestantism. Last Easter he openly declared his belief by partaking of the Sacrament in the church of Pastor Stahn. For a long time Mr. Sedlnizki dissented from the Church of Rome on several points of doctrine. He had resigned his post in Breslau because he rejected the Papal decree concerning mixed marriages. More recently he had openly condemned the dogma of the immaculate conception.

AUSTRIA.—The Austrian Government perseveres in its liberal policy with respect to Protestantism. The Protestant Churches of the empire had solicited permission to have a general Synod. This authorisation has been graciously granted them by Mr. de Schmerling, the Minister of State. It is in the capital itself that the meeting of the Synod takes place, at the end of August.

The Austrian section of the Society of Gustavus Adolphus, already authorised by the Government, has just had a privilege granted to it by the principal railway companies, which cannot but promote its extension. They have given a free transit to all the delegates of the society visiting the various towns where the auxiliary societies hold their general meetings.

The Government is employed in making definitive and very liberal arrangements with respect to the intermarriages of Protestants and Catholics, which, under the rule of the ancient *Concordat*, were a source of continual difficulty, and sometimes of violent discussion. Mr. de Schmerling has announced to the Chamber of Deputies of Vienna that a commission will meet at the Home Office, composed of three Catholics, of whom two will be ecclesiastics, and of three Protestants, two of whom will be pastors, to agree upon a plan, based upon the principle of the complete equality of the two Confessions. The President of the Chamber gave utterance to generous sentiments on the subject of liberty of worship, and the necessity of toleration,

which were received with warm and universal applause.

At Braunau, a small place annexed to the Church of Salzbouurg, the Protestants have just opened a building as a house of prayer. For the present, the pastor of Salzbouurg will go once a month and hold a service there. Protestants flock from many leagues around to be present at this worship, which is supported at their expense.

A house of prayer has long been solicited for the Protestant soldiers in the Austrian army quartered in Verona. The request had always met with insurmountable difficulties. Quite recently General Benedeck has brought the matter to a successful termination. An old Catholic church, St. Lucy, has been restored, and set apart for Protestant worship. It is the Bishop, Marquis Canossa, known for his toleration, who has smoothed away all the difficulties by turning aside the opposition of the Catholic clergy.

BOHEMIA AND MORAVIA.—We present to our readers, says the *Monatsblatt*, the following extracts from an appeal to the Christians of Germany, which has been issued by the Protestant Association in the department of the Rhine. We do this in order to reawaken their compassion for our poor evangelical brethren in Bohemia and Moravia.

The 8th of April, 1861, will form in the history of the Evangelical Church of Austria an epoch of indisputable importance. The imperial rescript, which appeared on that day, guarantees to Protestants perfect civil and religious equality with Catholics, and announces to the whole Protestant world that the morning of a better fortune is breaking upon a Church that has been three hundred years in bondage.

This rescript promises to the Protestants perfect freedom in regulating, conducting, and administering their own ecclesiastical concerns (sec. 1), and full freedom in upholding their confession of faith in perpetuity (sec. 2); all humiliating restrictions on the celebration of the Protestant service are hereby abolished (sec. 2); the unhindered importation of Bibles and evangelical books of all kinds is sanctioned (sec. 2); the admission of foreigners to schools and church positions is permitted (sec. 11); the rates hitherto levied on Protestants for the Catholic Church are abolished (sec. 13); an alteration in that part of the Catholic law of marriage which is so disadvantageous to the Protestant Church, is prepared (sec. 14); all rules to the prejudice of Protestants in the enjoyment of public grounds, and use of public institutions, are annulled (sec. 17); the Protestant students are allowed unhindered access to all the German educational institutions (sec. 22), and permission is given to all sects to found religious societies within the country (sec. 23).

This rescript is such an unprecedented thing in the history of the Austrian Protestant Church, that

we are forced to confess that it is the Lord's doing, and marvellous in our eyes.

These glad tidings were received with joy and with thankfulness. For if within the whole field of our native Germany, there is one Church that has a claim to our sympathy, then it is the martyr-Church of Austria. Its wide jurisdiction stretched at one time from the heights of the Riesen and the Carpathian mountains over Bohemia and Moravia, and Upper and Lower Austria, down even to the Alps of Styria, Carinthia and Carniola, and thence again to the shore of the Adriatic sea. There was a time when almost the whole population of this territory was inclined to Protestant doctrine. On this large field there now remain only a few isolated stalks erect, which look up to us as if they would fain cry, "Come, brother, and help us."

Out of the many thousands of evangelical congregations that once covered this vast area, there are now 200 remaining. They are chiefly found on the elevated plains, and in the valleys of those mountains, of which the woods and pits formerly gave a shelter to their forefathers from sanguinary persecutions.

Even at the present day woodcutters and stone-workers find occasionally, in remote dells or in hollow trunks of trees, yellow and weather-stained Bibles, hymn-books, and works of edification, which were evidently, at one time, used in these parts for religious services during the dead of night. Upon the people, too, the remembrance of these old times is still vividly impressed, and transmitted by them from generation to generation, by songs and narratives.

But however small the army of Protestants now is, they must be viewed with regard and respect on account of their fathers. With the rescript of the 8th of April, 1861, begins a new season of the development of the Evangelical Church of Germany, for on that day fell the confining barriers which have during so many centuries separated these two sister churches. A wide field has in this manner been opened to the provident and beneficent charity of the Evangelical Church of Germany. The Protestant Church of Bohemia requires our most vigorous support, if it is to be raised from its outward and inward—from its secular and spiritual destitution.

I. First of all, the situation of many of the ministers and teachers is such an abject one, that an improvement in their maintenance is a point of vital importance for the preservation of a good many congregations. This point is particularly recommended to the most earnest attention of the Gustavus-Adolphus Unions.

II. Furthermore, the unsatisfactory and, in some cases, wretched condition of the evangelical elementary teachers requires some aid. It was till of late necessary for all the teachers to be trained in Catholic seminaries. In Bielitz an evangelical school-teachers' seminary is now in process of formation. The Gustavus-Adolphus Association has

already contributed something to it. Bohemia and Moravia require, on account of their language, a separate seminary. The foundation of one in Prague is contemplated.

III. A third unfortunate circumstance, which may be regarded as a result of the two former, is the great deficiency of a force of teachers and spiritual comforters. The paltriness of the emoluments has of late years frightened many persons from serving in the schools and churches, so that many parsonages now remain unoccupied, especially in Bohemia and Moravia. Every year the want must increase, unless provision be speedily made for its relief.

Here, as everywhere else, it is advisable to act less by personally assisting those ministers or teachers, whose children are designed to exercise similar functions, than by helping to get these children received in German gymnasial towns, where they may be brought up as good practical teachers and ministers for their native land. Of boys in these circumstances about 14 have already been received in German gymnasia, while 14 girls are now receiving education in Kaiserwerth, partly as teachers, partly as deaconesses. The blessing that rests upon this work of love is a visible one, but will not till hereafter become fully conspicuous as it should be.

The benefit that accrues from this to the Evangelical Churches of Moravia and Bohemia is twofold. Many a minister and teacher is relieved in this manner of a pressing weight of sorrows, and imbued with new courage and new cheerfulness in the performance of his duties; in this way also a totally new class of teachers and spiritual comforters is introduced into all the Moravian and Bohemian churches,—men who, having received their education in German gymnasia and universities, bring back new elements of life into the maternal Church, and may prove an abundant blessing to it.

The Evangelical Church of Germany has already to pay off a large debt of honour to Bohemia. At the time when several thousands of persons declared themselves Protestants, after the Edict of Toleration of Joseph II., and when more than a hundred evangelical congregations started into life, after having long appeared to be dead, we then sent over to them unprofitable and sometimes utterly abandoned German ecclesiastics to be their spiritual guardians, and the poor congregations had to pine whole tens of years under this misgovernment. But if it is miraculous that the Austrian Church should so long have survived in silence under so much oppression, it is certainly much more astonishing that under the guidance and government of such pastors it was not entirely ruined.

DANUBIAN PRINCIPALITIES.—From a letter lately received from Dr. Zuckerandt of Bucharest, we learn that on the 15th of May a fête of rather an unusual character brought together a large concourse of spectators in one of the squares

of that city,—the capital of the Principality. Many assembled to witness the laying of the foundation-stone of a reformed church about to be erected on this spot. Towards noon a brilliant cortège arrived from the Palace; it was the Princess Helen, wife of the reigning Prince, who came, followed by the dignitaries of the Court and her ladies in waiting, to do honour to the ceremony. The Austrian Consul-General, Baron Elder, accompanied by all the pastors in Bucharest, and the principal Protestants, advanced to meet her. The Princess stood in a portico, elegantly decorated, and the religious ceremony began.

Pastor Kooss, of Hungarian origin, opened the proceedings by invoking the blessing of God, and by reading a chapter in the New Testament, which was listened to with devout attention. A choir of young girls from the *Asile des Diaconesses* (founded by the house of Kaiserwerth), sang a German hymn, which, executed with admirable precision, made a deep impression on the hearers. Then the pastor related the history of the community, and showed how the grace of God had gently led them on from their humble beginning to the present time. Pastors Neumeister, a Lutheran, and Kleinheim, a missionary to the Jews, then addressed the assembly. The religious service completed, the Princess was presented with the metal plate on which was engraved in gilt letters a short account of the Church, and the Princess, approaching the corner stone, placed the plate in the spot prepared to receive it, and another stone being fixed upon it, the Princess, armed with a hammer, struck the three customary knocks upon it. Before retiring, she offered her most gracious thanks to the representatives of the Reformed Church, expressing a hope that many weary and heavy laden souls would find peace and consolation in this new sanctuary.

In the Greek Church of the Principalities, a first step has just been made in the direction of reform. Public worship has hitherto been celebrated in the Greek language, which is no longer generally understood by the Wallachs. In the beginning of last March, a Wallachian ministerial decree was promulgated, ordaining that in future the service (liturgy, hymns, &c.) should not be performed in Greek, but in the *language of the people* (that is in the *Roumaine*, which greatly resembles the Latin), in order that every one may understand what is read, sung, or prayed! This decision is far from giving satisfaction to the Roman clergy, who have long aimed at founding a united Greek Church in Wallachia. Besides, a general Synod is shortly to meet to devise means for carrying out the reforms so long requisite, and to abolish the abuses of centuries.

Protestantism seems to make some progress in Bulgaria, though the attention of the people is at present diverted from religion by political questions. The opposition raised by Greeks and Mohammedans to Protestant missionaries has almost ceased. One of them, Mr. Long of Tirnova, is

greatly aided in his labours by a Bulgarian colporteur, who goes from place to place selling the Holy Scriptures, for which he finds numerous purchasers, and addressing Christian exhortation to the people. The station of Tultcha, where the Rev. Mr. Hocken labours chiefly among the Germans and Russians, has already two flourishing schools, containing seventy children, and two Sunday schools, attended on the average by fifty scholars.

TUSCANY.—The present month of August, if we may judge from what is already past of it, promises to be as overpoweringly hot as August of 1861. The thermometer ranges from 80° to 86° Fahr. in the shade, and in bedrooms, with all windows open, it has been as high last week as 80° at midnight. Notwithstanding this heat, there is a pulmonary disease raging among the cattle in the Roman states, which is cutting off whole herds, producing much misery among the impoverished holders of such stock, and which threatens to spread over other regions of Italy. The papers are calling on the Government loudly to adopt some steps to prevent the spread of the contagion. For a little while last month the case of the brigands seized in the harbour of Genoa, on board the French mail steamer the "Auuis," delivered us from the infliction of whole columns in the Italian papers on the weary, threadbare subject of Poland; but as these men have been given up to France, our journalists have fallen back on Poland, and everything written in an English, French, or German paper on the subject is copied, so that there is no room for news, if there were any to give.

I think two of the most important items are the facts that that injudicious hero Garibaldi has learned nothing by his severe lesson of last year; that he is still as much gulled by unprincipled advisers as ever; and that he has actually written to the Venetians calling on them to rise at once against the Austrians. The patriotic committee of Venice have told him they don't need to be informed by him when to rise; have begged him to call to remembrance the sorry figure he cut last year at Aspromonte; and to beware of coming among the Venetians till sent by Victor Emmanuel, lest they should be compelled, to their great grief, to teach him a rougher lesson than he got there. The other fact is, that another theft of papers and private documents has taken place at Rome; but this time to the damage of the ex-King of Naples. The papers, it is supposed, are capable of throwing much light on the brigandage which has been for the last two years pushed across the Roman frontier to keep alive the cause of legitimacy and religion in the Neapolitan provinces. It is alleged that they have been stolen by an inferior secretary or chamberlain from the custody of General Ulloa. The case of the brigand Cipriano de Gala and his companions, alluded to above, shows how deeply the French and Roman Governments are compromised by the aid they give to Francis II.'s

loyal defenders. This wretch, who has committed thirty-three murders,—who was condemned to long imprisonment by the courts of the said Francisco's kingdom when his father was on the throne,—was taken from prison, constituted an officer of the Bourbon brigands, and when it was *risky* for him to remain longer on Italian ground, he retired to Rome, and there was provided, along with his companions, with a passport for Spain, signed by Cardinal Antonelli, and countersigned by the French and Spanish authorities. Thither they were sent to hire new adventurers against the South; but the Roman authorities at Civita Vecchia committed a mistake by putting them on board the French mail steamer that touches at all the Italian ports, instead of the one direct to Marseilles; and the Roman National Committee having informed the Italian Government of the fact, the brigands were arrested on board the "Aunis" in Genoa harbour. France raised a noise about the inviolability of her mail steamer, though the French Consul-General had given permission, and the brigands were restored; but it was only on the promise that they should be handed back to Italy under the extradition treaty that exists between the two nations.

There is some regret felt by those who are engaged in the circulation of the Bible in this country, at the mode adopted by the English Society for Promoting Christian Knowledge, or by its agents in Italy;—convinced that where the Bible is given away *gratuitously*, or at a price so trifling as to be tantamount to it, the Bibles are torn, or burned, or handed over to the priests. The British and Foreign Bible Society, the Scottish National Bible Society, and others, sell the Bible at a reduced but still a fair price. It is complained of the Society for Promoting Christian Knowledge that they sell their beautiful Bible, worth six francs, for a few centimes in many cases, and usually for a price so low as to undersell all the other societies. I have been told of colporteurs being employed, to whom, instead of salary, a case of Bibles was given to dispose of for their own advantage. Surely this is not what that respectable society intends? and if this be the real state of things, the sooner an arrangement as to the price with other societies is come to the better. I do not speak however from personal knowledge.

ATHENS.—At present there is but little beyond political information to offer you in regard to Greece. The interest in religious matters is absorbed by the state of anarchy into which the capital was plunged recently, and which has been the source of great anxiety as well as of indignation to all who feel concerned in the true interests of this nation. This was occasioned by the personal ambition of a few leading men who desired to get the power into their own hands, and the party intrigues of the Russians and French aided by the troops, against those who favour the English interest. The prompt

interference, however, of the ambassadors of the Three Powers brought the insurgents to a stand, and procured an order by which the troops were sent away from the city, so that quiet was soon restored. The provinces also are quiet with one or two exceptions, so that Greece seems to be in no immediate danger; but all feel the necessity of the presence and authority of the King, and we trust all our friends in England will lend their influence in hastening his coming.

The recall of the French Minister, M. Bourée, gives universal satisfaction, because he was constantly intriguing here in Greece and misrepresenting facts abroad, so that there is scarcely a person here who does not attribute the greater part of all the disturbances which have occurred since last October—these last included—to his agency.

Notwithstanding all the excitement attending these political troubles, the sale of Scriptures for the last six months has been not unimportant, and the attendance on the preaching of Dr. King in Greek on the Sabbath is regular and good.

KHARPOOT.—It is gratifying to see evidence that Moslem fanaticism is gradually passing away even in this dark part of Turkey. Some weeks since the Pasha of this district appointed three successive days in which the different communities should meet to pray for rain. The custom is to assemble in the morning in the open air, and all did so, we purposely choosing a spot not far from that occupied by the Turks, in hope that some of them might be attracted near enough to hear. The first morning, none came near. The second day, just as we were closing, a number came and listened till the close, and retired, we having distributed a few tracts among them. The next morning, to our surprise, not less than 100 came at the first, and quietly seated themselves, of whom one-half remained to the last, and respectfully listened to the reading of a chapter, a sermon upon sin as the cause of all our sufferings from God's hand, and a prayer offered in the name of Christ. At the close much eagerness was manifested by all to get tracts, but we gave only about a dozen to such as could read. They then quietly retired. We have since had several requests from Turks for copies of the same tract, and one man called to discuss a point mentioned in it.

A few days since the Pasha wrote us a letter saying that the following day would be the second anniversary of the Sultan's coronation, and that it was expected that the Protestants, as well as the other communities, would celebrate it in the usual way, especially by illuminating their shops and public buildings. But that following day was the Sabbath, and, while all agreed that we should "fear God" before honouring the king, some were much agitated, saying that all the shops not opened would be broken open, and they themselves fined and beaten. Urging them, in any event, to trust in God and bear whatever might come, we promised

to inform the Pasha of their conscientious scruples, and request him to accept an illumination upon the following evening. When informed of their feelings he said, "Certainly; no man, to honour the Sultan, should do aught against his conscience," and at once sent a messenger to the city to order that not only the Protestants, but all others who might fail to celebrate the day should be unmolested. "Doubtless," said he, "all his subjects love and desire to honour the Sultan, but with some this is the Sabbath, others may be ill, others too poor to furnish lights, and others, for different reasons, may be unable to share in the illumination. Let, then, every one do as he will without molestation." I could add other incidents, showing that even here light is breaking in, but my letter is perhaps already too long, and I forbear. There are those who predict that, before Christianity gains a permanent foothold among the Turks, we are to pass through scenes of blood and massacre. Perhaps so, and, if God sees best, we say, let them come. Welcome, even the "garments rolled in blood," if thus the Master sees fit to establish his kingdom upon the ruins of that of the false prophet. But I confess myself not one of those who thus read the signs of the times. It should be remembered that the Syrian massacres give no countenance to such an idea, since they were in the first instance provoked by the so-called Christians themselves, who would fain have conquered the Druses, and who thus suffered, not for their faith, but rather as belonging to a hostile and hated race.

NESTORIA.—The walls of our Zion in Persia are rising steadily but surely, though at present in somewhat troublous times. I have in a former letter told you something of the grinding oppressions suffered by the Nestorian Christians from their Mohammedan rulers and masters; and in a more recent letter, of the cruel mockery practised upon them by the Persian Government, in sending to them a new civil head, under pretext of protecting them, but in fact to attempt to take from them the privilege of listening to the Gospel from the lips of the missionaries and educating their children in our schools, in accordance with the royal *firman* concocted by the French Jesuits, and issued under the influence of their falsehoods and bribes.

Still another calamity now comes upon these suffering Christians, and upon this part of the province of Azerbaijan, in a visitation of locusts. A similar visitation of this Oriental scourge was experienced here last year, though only in a portion of the district. It is not easy to conceive the numbers and the terror of this "army of the Lord," sent forth to chastise his people and smite his adversaries. The ground, over large sections, is blackened with creeping masses of them. While they are still too small to fly, they are yet nimble in hopping, and eager to devour every green thing in their way. When large enough to fly, they advance in hosts that cloud the atmosphere. "The locusts

have no king, yet go they forth all of them by bands;" and wherever they light for a meal they leave fearful desolation behind them. I have seen vast fields of wheat, of forty or fifty acres each, when almost ready for the sickle, swept clean before them, in a morning repast of a single hour.

Last year the locusts were here in smaller numbers than now, and as they devastated only a part of the province, the consequent famine was but partial, though the distress from that cause is still deeply felt, in nearly quadruple the ordinary prices of bread-stuffs. Their reappearance this season in such countless millions, creates unwonted foreboding, starvation staring the poor people in the face, should not the hand of the Lord arrest the scourge in its progress, which we trust will be the case. For this all classes here earnestly pray, nor will they pray in vain. Immense quantities of the locusts are leaping into the streams, in attempting to cross them, and are drowned (being not yet able to fly). During a similar visitation here fifteen years ago, just when they were full plumed, and threatened to leave nothing for man or beast, a strong wind from the Arabian desert, which is far to the westward of us, came sweeping over the Koordish mountains, and bore the locusts in masses into the lake which skirts the vast plain of Oroomiah on the east, and the land was thus delivered in a few hours. We earnestly long for such an interposition in the present season, and trust we may witness it. The hearts of all turn to God, under the deep impulses of Oriental temperament and their reverential recognition of Divine Providence in their distress, profoundly feeling that vain is the help of man—the moral effect, for the time, is favourable.

At the time when such vast quantities of locusts perished in the lake in their former prevalence here, the reflux waves brought them back in masses of carcases, and deposited them upon the shore. Visiting the lake about that time, I observed a ridge of them, like a huge *windrow*, three feet high, and as broad at the base as high, and at least ten miles long, thus suddenly accumulated. The lake being nearly of the consistence of the waters of the Dead Sea, they were so thoroughly salted that they imparted no odour, and were entirely innoxious in their decay under the burning sun: had it been otherwise, they might have bred pestilence.

The prospects of the poor inhabitants of this district, from an earthly stand-point, are sufficiently trying. But many of the Nestorians are able to look up to God as their Father, and to Christ as their Saviour, and to Heaven as their home, and draw consolation from higher than earthly sources. It is a privilege to point all of them to the Rock of Salvation, especially under the accumulation of their trials and calamities; and we have many and strong reasons to believe that these sore chastisements will be overruled by Him who afflicts not willingly, for the spiritual benefit of the sufferers; and that the wrath of His paternal and

other enemies here, in their opposition to the truth, to which I referred in a former letter, will all be overruled for the advancement of the cause they would pull down.

We do not despair of an ample harvest of the fruits of the earth, for the crops on the ground never looked finer than now, and the ravagers will, we trust, be arrested in their course. Much less do we distrust that the things which shall happen unto us and our work will all turn out rather unto the furtherance of the Gospel.

Mr. Shedd, who has the particular charge of the mountain portion of our field, has recently made a preaching tour through Koordistan to Mosul, much of the way on foot, where snows were too deep on the mountains at the time to allow the use of mules. He is well adapted to this arduous service—able to endure hardness as a good soldier of Jesus Christ. I reserve for another letter some notice of the work in that part of our field.

J. PERKINS.

P.S.—The Rev. Mr. Brühl, of the London Society for the Jews, who is stationed at Bagdad, is now spending a few days with us, on a preaching tour among the Jews of Koordistan and this part of Persia; himself a lineal descendant of the patriarchs, well versed in Jewish literature and lore, as well as possessing extensive general culture, and a truly Evangelical spirit, he seems remarkably well fitted for his work. I am sorry to add that he is now ill.

J. P.

OROOMIAH, July 1st, 1863.

CALCUTTA.—A decision of great importance and most hostile to missions has been given by the Chief Justice in the Supreme Court of Calcutta, preventing a young man within a few months of his legal majority from embracing and professing Christianity. If such decision be taken as a precedent, it will undoubtedly be a sad hindrance to the progress of the Gospel, and especially in those missions which are, in any considerable measure, engaged in educational operations. Hurtful in itself, it will be made much more so by the unscrupulousness of the natives of India with respect to truth, and by the want of any registration of births. The horoscopes of the natives are not intelligible to any Europeans. It is therefore impossible for a court to ascertain the age of a person with any degree of certainty. If this decision of Sir Mordaunt Wells be considered henceforth as the right exposition of the law upon the subject, it will not only impair the liberty of all those who are actually under age, but of many who are no longer minors. All British Christians have an interest in seeing to a better settlement of this matter.

The *Times* correspondent in Calcutta gives the minutiae of this important case:—

"A case of some interest to the missionary world, as well as of some importance in law, has been decided by Sir Mordaunt Wells, in the Bengal High Court. Hemnath Bose, a lad aged fifteen years,

two months, and nine days, a pupil of a purely Hindoo school, was led to inquire into the truth of Christianity by some fellow-students, and applied to a native minister in connection with the Free Kirk Mission, of which the Rev. Dr. Duff is the head. He insisted on leaving his father's house and residing in the mission-house, but was thrice refused admission, and told to study the New Testament. At last, he returned, asserting that he had done so; but his father put him under restraint. He showed great earnestness and importunity, and only then was admitted. As he was a few months under sixteen years of age, when he might be his own master, his father obtained a writ of *habeas corpus* from the High Court, returnable in twenty-four hours. Dr. Duff and the native missionary received it in the afternoon, and had to appear next morning, so that no time was given for counsel to set up a proper defence. The lad was produced in court. It was admitted that, so far from being detained against his will, his father had failed to induce him to leave; but Sir M. Wells declined to examine him so as to ascertain his intelligence, and, denouncing missions and missionaries, he ordered the boy to go with his father. The reports in the Calcutta journals are carefully pruned of all the extravagances. Some of our best legal authorities here consider Sir M. Wells's law altogether wrong. He decided entirely according to English precedents, and a stray judgment by Sir E. Perry, when judge in Bombay, none of which were strictly applicable to this case. The missionaries justify their action in the matter under the only precedents applicable—one in which Sir Lawrence Peel, when Chief Justice in Calcutta in 1847, allowed a youth under sixteen to go to the missionaries because he was satisfied as to his "discretion," and other two in which the Madras judges made over a girl of twelve and a youth under sixteen to the missionaries for the same reason. In India the Penal Code fixes fourteen as the age up to which it is criminal to entice away a youth; the religious ceremonies of the Hindoos allow a child to choose its guardian idol at an earlier age; and nothing is more common than to see a girl a mother at eleven, and a boy a father at twelve years of age. There was no question that, as against Dr. Duff, the father had a right to his son's body, but the question is, what is the son's right? By our government, our schools, and our very presence in the country, we say Hindooism and teach Hindoo youth to scorn idolatry and inquire into Christianity. Are we, then, to turn round and say that no youth, however well-educated, earnest, and intelligent, shall abandon it, for himself or his children, till he is sixteen years of age? It is thus that the missionaries argue, and there can be no question of the wrong done by the judge's unseemly address from the bench, and his refusal to satisfy himself whether the youth had arrived at years of discretion. This case must result in definite action on the part of the Legislature, for it will not rest here."

In Calcutta at present there is a great deal of inquiry going on among the educated natives. Some of these are constantly visiting missionaries who reside amongst them. They enter freely into converse on the subject of religion; express their doubts and fears, and take books and tracts to read along with the Bible.

In Government schools and colleges, no Bible must be read, no religious teaching given within the educational buildings during class hours, or any other. But before or after class hours, outside the buildings, however near, religious instruction may now be given by any Government professor or teacher who chooses to do so. Taking advantage of this permission, Mr. Cowell, Principal of the Sanskrit College, opened, about two years ago, a private class, consisting of about a dozen volunteers, whom he taught once or twice every week—going regularly through the Bible. Two of these, living near and frequently visiting friends at Bhurampore, the mission station of the London Missionary Society, in the southern suburbs of Calcutta, became acquainted with the European and native missionaries of that Society, and profited by their instructions. A few weeks ago, both of these, on credible profession of the Christian faith, were admitted into the Christian Church by baptism. Lately, too, a young man brought up in one of the Mofussil (country) stations of the Free Church Mission, came to Calcutta, and after passing through the usual severe ordeal, was publicly baptised in the hall of the Free Church Institution, in the presence of four or five hundred of the educated natives of Calcutta. About a year ago, his friends, apprehensive of his Christian tendencies, transferred him from the branch school alluded to, to another at a distance; there he joined a Society connected with the Brahma Somaj of Calcutta, and formed one of a class for mastering the doctrines of that body. Having previously read the Bible, he was enabled to detect the fallacies and sophisms in his master's teaching. The result was that he returned to the mission school in which he had been trained, and when threatened with persecution, came to Calcutta and was baptised.

BOMBAY.—It would be a sad mistake were the Christians of Great Britain to conclude that the battle with Hinduism has been already fought and won. Their attention is often drawn to what is actually being accomplished in connection with the existing agency for India's evangelisation, and is powerfully concentrated upon this pleasing picture, inasmuch that they are in danger of forming an inadequate conception of what remains to be done. I have been much interested in some of the speeches made at the recent anniversaries in London, but I have felt, in reading them, that the pleasing facts presented were likely to mislead a public who had no such apprehension of "the unaccomplished" as the speaker himself had. As you land at an Indian port and travel in the interior, the thing that

most impresses you is the aspect of unmitigated heathenism; and it is only when your vision has become somewhat sharpened by inquiry and instruction that you discover here and there indications that the Gospel banner has been set up.

All who have given attention to the great 'Maharaja Case' tried in Bombay last year, will have had the opportunity of learning from it that the monstrous features of Hinduism hold their place at this day, as proudly and tenaciously as of old. There are in this city of Bombay men worshipped as incarnations of Vishnu by vast multitudes of persons, many of the former belonging to the rich and influential classes, having enormous wealth poured out at their feet, and the wives of their votaries placed delightedly at their service. The revelations made at this trial show that if ever in this world there was an apotheosis of lust and immorality, it was and is in the circle ruled by these Maharajas.

We hear from Calcutta that some of the prominent Banyan families are raising five lakhs of rupees (50,000*l.*) to give to the Brahmins, in consideration of the privilege to be conceded to them of *wearing the sacred string* over the shoulder.

A Brahmin was baptised the other day, by the Rev. Narayan Sheshadri, who belonged to the worshippers of Shakti.

The Brahmins of Poona are very angry, because a native Christian "defiled" one of their wells the other day, or rather one of the public wells, which they wish to treat as their own private property. For some years past this water question has been coming up from time to time, creating difficulty. The Mahars, and other low-caste people, have been always and systematically excluded from the wells from which the high castes draw. In times when we were suffering from a scant supply of water in Bombay, I have seen them sitting by the hour in the neighbourhood of a well, waiting till some one should be moved by compassion to fill their vessels from his own. When numbers of the Mahars embraced Christianity, the Brahmins, and others of high caste, insisted upon treating these converts as Mahars still, and excluded them from the wells. Through the very decided stand of Mr. Tytler, then Collector of Ahmednuggur, the Christians throughout that Collectorate were saved from this stigma and this disability. Complaints were made to Government by the disappointed caste-men, but without success. Lord Elphinstone quoted their own books to show that the caste of the rulers was equal to the highest caste; and it was pronounced to be the law of the land that all castes, without distinction, might draw from the public wells. The Mohanmedans always acted upon the principle referred to by Lord Elphinstone; and to this day the Brahmins never dream of making an objection when a Mahar, who has become a Mussulman, draws from the wells. They virtually say that the Mohanmedan religion has power to sanctify, but the Christian religion has not. It is chiefly owing to the unhappy concessions made to

the caste spirit by the Christian Government of the country in its early days, that we have any difficulty of the kind at present. The caste spirit always takes what it can get; if fairly met and resisted at the outset, it will draw within its own circle and stay there. The high caste men of Poona refused to draw from the wells which had been "defiled" by Christians, and in process of time these wells, being unused, became unfit for use—stagnant. Lately, they took pains to have one of these wells cleaned out and refilled, and began to use it, hoping that the native Christians would forbear drawing from it. However, one of these did draw from it; the caste-people were much incensed, became riotous, but finally remitted the matter to the authorities. At last the truth seems to be dawning upon their perceptions, that if they wish to be exclusive, they must pay for the privilege; they have but to dig wells of their own, and then they may make what rules they like with regard to them. So the rich men among them are contributing money for this purpose. Many of the native Christians think it not expedient to provoke the hostility of the multitudes around them, by drawing from the wells, if they can avoid it. They would follow peace with all men, and would abstain, even at a sacrifice of personal convenience, from putting a stumbling-block in the way of their fellow countrymen. But it is better that matters should get upon a right basis, once for all; the difficulty would otherwise be constantly coming up; and present tolerance of oppression would be claimed as an authority for continued oppression.

There is far more of government in connection with caste, than there is in connection with the state. The Hindoo in a few matters is made to feel his subordination to the civil power; but in a multitude of matters he is affected by the sway of the *punchayet*, the caste-council. As he grows up under this sway, he delights in it, and cannot conceive of existence apart from it. And it would seem that in the devotion to caste he seeks a compensation for the grief of being subjected to a foreign rule. It may be that with the augmentation of their political rights, and more general admission to state offices, and participation in governmental functions, the caste spirit among the Hindoos may decline. But the question of native representation in the government councils must never be separated from the question of education. This last is every way a most important question in India. We must leave it for future discussion.

At length it is believed that Nana Sahib has really been caught. There appears little reason to doubt that the person seized in a temple at Ajmere, the other day, by the agents of our incomparable commissioner of police, Mr. Forjett, is the ill-famed Nana Dhondoopt of Bithoor. At the time of his seizure he was busy plotting new treason against the state, and it is feared that the revelations made will go to inculpate some of the native princes who profess loyalty and amity towards the British power.

CHINA.—Considerable sensation has been produced in missionary circles here by the publication of a despatch upon Missions in China, from Sir Frederick Bruce, Her Majesty's representative at Peking, to Earl Russell, with his lordship's reply thereto. It is somewhat novel for a high civil functionary to treat of such matters in his official communications. I wonder whether it is henceforth to be considered a part of the duty of our Ambassadors to report upon the state of religion in the countries where they reside to the Foreign Secretary, appending their opinions as to the best way of securing the progress of Protestant Christianity. I will not occupy your space by criticising the critic in this case. If his implied censures lead the Christian public in England to estimate more justly the great need there is for patience, prayer, and faith in the prosecution of this work, and stir up the various missionary societies to increased efforts to send out here men of the highest order of talent, worthy successors of the Morrisons, Milnes, and Medhursts of former years; then we shall have cause to be grateful. The line of policy our secular head in this land lays down for his guidance in case of missionaries seeking to avail themselves of the rights secured to them by the Elgin treaty, is of more immediate concern. It seems to show that the exultation many of us felt at the facilities that treaty guaranteed for missionary operations was premature. We comforted ourselves under the other melancholy aspects of the Chinese wars, by the thought that they had at least thrown open the land to the messenger of the Cross. Now we find that after the soldier has cut open the gate with his sword, the civilian enters in and wishes to fasten it again with red tape. If this policy is persisted in, I fear it will lead to great inconveniences. Of course, the places where our colporteurs and other native coadjutors meet with most success will be those which the missionary will most wish to visit. The more converts, the more need for his presence. But just there, too, will be the most active hostility on the part of the people, and real if concealed antagonism on the part of the mandarins. And from these places our Plenipotentiary threatens to do his best to exclude us, by withholding the benefits of the Treaty in such cases. You cannot wonder that we feel both disappointed and aggrieved by the announcement of such a policy. I say nothing about the exclusion of Protestant missionaries from Peking, because that is such a manifest act of injustice, that I cannot think the prohibition can be maintained.

SYDNEY.—The Church of England has had an accession of ministerial strength in the persons of the Rev. J. C. Galette, and the Rev. J. A. C. Innes, both of whom are natives of the colony, but who have recently arrived from the mother country after receiving their education. The foundation stone of a new church was laid by his Excellency the Governor at Waverly, about a fortnight ago.

A small Congregational church, just completed, at Petersham, about two miles from Sydney, is to be opened to-morrow. The Pitt Street church is still without a pastor, but the deacons are about to take action in the matter, and in all probability I shall have something to chronicle in relation thereto for my next despatch.

Parliament was opened yesterday, and a despatch from the Duke of Newcastle, stating that Her Majesty had been pleased to sanction the local act of last session, by which public grants of money for religious purposes were discontinued—leaving the present recipients of state aid in the enjoyment of their stipends during life, but providing that no new applications should be entertained—was laid upon the table. This is the last act in the drama of state aid to religion in New South Wales.

In anticipation of the approaching and desirable union of Presbyterians in this colony, various churches are being built in the interior, and several additional ministers have arrived from Victoria. There is much need of itinerating Evangelists in the pastoral districts both of this colony and Queensland.

Peace is restored to the Primitive Methodists, and their services are now conducted without disturbance from any one. The Rev. W. H. Walton, from Victoria, has arrived here, and commenced his ministerial labours at Paramatta, in the place of the Rev. Mr. Naim, who, as stated in a previous communication, has entered the Wesleyan Church.

The first annual meeting of the City Mission was held in the Temperance Hall on the 1st instant. The meeting was a very large one, and went off most successfully. The report submitted showed that the mission, although in its infancy, had accomplished a very great deal of good. Hundreds of meetings had been held in the back lanes and alleys; thousands of tracts distributed; scores of people had been induced to take the total abstinence pledge; several fallen women had been reclaimed; and several couples living in sin had been induced to get married. A number of persons had also been influenced by the missionaries to attend regularly some place of worship.

The 11th inst. was observed here as a general holiday, in commemoration of the marriage of the Prince of Wales to Alexandra of Denmark. The most interesting spectacle in the festivities of that day, was the procession of school-children, numbering about 10,000. The weather was not propitious; but the demonstration, as an expression of loyalty, was the most perfect success.

SYDNEY, June 24, 1863.

QUEENSLAND.—The Church of Rome is full of energy, and with great skill diverts the stream of immigration to its own ecclesiastical machinery. With a system and vigour worthy of some great mercantile firm, the Romish bishop has chartered ships, allured immigrants, and brought them out at a profit, by appropriating their land-orders to the so-

called "Queensland Immigration Society." If the people brought out on these terms are satisfied, the scheme may yet run on indefinitely, being, so far as out-siders can judge, almost or quite self-supporting. The society is not nominally sectarian, and some Protestants have availed themselves of its assistance. Let us give it due credit as an able scheme, and well adapted to answer the end of introducing a large amount of Irish adherents of the Papacy amongst us; but Protestants coming out in ships, under its control, may expect to find on the ocean, for three or four months, a not very gracious associate. Some thousands must by this time have come hither under the guidance of this society, each draft being headed by its priest. Frames of sturdy Hibernian build, and countenances twinkling with the humour of the Emerald Isle, swarm in our streets. Nun-makings occur also, when the élite of Protestant churches gather to see the spectacle and share hospitality afterwards. Then the press circulates the news, in descriptions which betoken something more than secular editorship. A practised Romish hand is evident in the following extract from a local paper:—"The rubrics of the Missal for Holy Thursday, Good Friday, and Holy Saturday, were gone through in a most exact and edifying manner, and the Tenebræ office was chanted on Wednesday, Thursday, and Friday evenings. On Easter Sunday there was Pontifical High Mass, after which the Lord Bishop preached a most impressive sermon. After the sermon there was benediction of the most Holy Sacrament." It is not for us to revile but to excel these subtle hierarchs. What we deem their evil we must seek to overcome with good.

SOUTH AUSTRALIA.—The Church of England in this colony held its ninth annual diocesan synod on May 11th, at which a large number of the clergy attended, together with the usual lay element that obtains in this province. The bishop gave his charge, which took up not only matters colonial, but the Colenso-Pentateuch controversy also.

The state of the Church is satisfactory. There are fifty churches in the diocese, with 10,140 sittings in them; the communicants are 1358, Sunday-school teachers 345, and scholars 3115. Twenty-six clergymen hold parochial charges, and two more are engaged in scholastic duties. One feature of clerical work in the colony is peculiar: several of the ministers of the Church of England are engaged in what we call bush-mission work,—that is, their work is more or less that of evangelists to the sheep and cattle stations in the distant parts of the colony. Some have incumbencies foruing their head-quarters and ordinary residence, from which they make journeys on horseback into the bush, visiting the head stations, and perhaps the shepherds' and stockmen's huts, as they have opportunity. In such tours, often taking many weeks, they hold services, baptize, and marry, and are thus brought into contact with numbers of the

scattered sheep, who, but for them, would never hear the word of God, or unite in public prayer and praise. I am not aware that the ministers of any other body of Christians give themselves to this kind of missionary work, though there is a society called the Bush Mission, which supports a lay missionary or two to do work of the same kind. Gentlemen thus engaged have need to be good horsemen, among other qualifications. I have known a case in which a bush minister had to ride 120 miles into the far north, he himself living at the most northerly limit of civilisation, to meet a couple who came 120 miles south to meet him by appointment to be married. I also know a case in which a bush clergyman in one of his journeys used to ride across an absolutely waterless desert, 75 miles wide, to avoid the longer journey of above 100 miles round by a track on which there were resting-places to be found. It is to be remembered also that these journeys have to be made in the hot season as well as the wet, when the thermometer will often show from 100 to 120 degrees in the shade. In the southern parts of the colony a minister lost his life lately in the swamps of Mount Gambia, he and his horse being drowned by losing the track at night.

We have held a meeting of ministers lately for the purpose of drawing up a solemn protest against the new form of slave-trade lately sprung up in the South Seas. Your English readers will be astonished and grieved to hear that the kidnapping of men is being carried on on a large scale from the Polynesian Islands to the Peruvian Republic. It would appear, from accounts that have recently arrived, that great scarcity of labour is felt in the mines and on the plantations in the above country, and a man named Byrne undertook, with the sanction of the government, to get a ship-load of Polynesian coolies, and actually accomplished this on terms fair to all parties; but Byrne died as the ship was entering the harbour at Callao. The success of this encouraged a number of idle villains, who had ships, and hardly knew what to do with them, to go to the islands on their own responsibility and obtain as many islanders as they could, by fraud or force, and carry them to Peru. The usual plan was to inveigle the unsuspecting natives below to see the goods for trading, then to put the hatches on them, and sail to another island, and so on, till they had a sufficient cargo. In other cases, armed bands landed and drove parties of the unarmed natives before them to the boats. It appears that many thousands have been thus stolen; and in some islands every adult male has been taken, leaving only women and children behind, who are perishing for want. One case has come to our ears in which the native teachers, deacons, and church members were all carried away, with the exception of one teacher who escaped and sent the news. It is gratifying to know that the French government at Tahiti has taken active measures and seized several ships engaged in this cruel traffic; also that the

natives, having been forewarned, or having had their suspicions excited, have, in some cases, captured their intending capturers.

It is to be hoped that when the news of these events reaches England, Christians will use their utmost effort to influence her Majesty's Government to protect these poor islanders.

FIJI.—The Rev. J. Waterhouse writes:—The state of the churches under my superintendence is encouraging. At our last Quarterly Meeting several cases of conversion under the preaching of the Word were reported; and, judging by the "fruits" of these conversions, we gratefully hope and believe that they are genuine. No other rule will do for South Sea Islanders than this—"By their fruits ye shall know them."

The missionary collections in the circuit were *doubled* this year. This is very encouraging as evidencing an appreciation of missionary labours. We had some very good meetings generally, held out of doors. Once I had to correct a zealous speaker, who said, one reason why we must pray to the Great Head of the Church to send forth native missionaries was, that these low lands were unfit for European residence. In reply, I said that English missionaries could build wooden houses on piles, and live wherever natives could, but that I could not advocate the appointment of more than a few to take the lead and the superintendence of missionary operations, because such a course would *prevent* the introduction of aboriginal ministers, and it was obvious that a native ministry could alone supply the wants of heathenism. This remark elicited several "*e dina, e dina*" (true, true).

The French Roman Catholics follow us in our wake. Why do they not pioneer? There are two priests stationed at Rewa, who confine their labours to those who are converted from idolatry through the instrumentality of Protestant labourers. The natives call them "the dividers of towns," because they aim at perversion rather than conversion. They are generally joined by those who quarrel with their friends and neighbours, and then change their profession to annoy those with whom they have differed.

EAST AFRICA.—THE UNIVERSITIES MISSION. —The *South African Advertiser* of June 20 publishes extracts from letters received from the station of the river Shiré, by which it appears the Universities Mission has fallen into great difficulty and distress in consequence of a famine that prevails throughout the whole of that region. The Rev. H. C. Scudamore died on the morning of New Year's Day of exhaustion, produced by fever. His death is a great loss to the Mission. The famine is caused by a drought, and in some districts is aggravated by native wars. The Rev. Mr. Rowley says, "the deaths from starvation must have been beyond conception frightful." He adds: "About

us, where war has not been, and a little corn has been grown through the year on their lands and banks of the river, one-third at least of the people have died from want of food. The villages are either in ruins, or where there are inhabitants, they are the weak, the aged, and the young children, who are day by day dying off. Frequently the dead lie unburied in the huts, the air being pestiferous with the rotting corpses. The stronger are roaming about the country in search of what they can pick up or steal for food; but in most cases their search is in vain; they lie down and die by the wayside. So numerous are such deaths that one cannot, I think, go along any path from our place without coming across human remains; we know that several corpses are now lying within two miles of us. The Shiré has been literally the river of death. The poor creatures roaming about in search of food are reckless of consequences; they try to steal the corn growing on the river banks or islands; but the owners, wolfishly alert, generally detect them; and, as these small crops have been for a long time their only hope, they are pitiless, and either cut the throats of the thieves and throw them into the river, or throw them in alive. I believe hundreds have perished in this way. Dead bodies are repeatedly seen floating down." It is feared that the Mission must be abandoned, and that the missionaries must return to Johanna, Natal, or the Cape.

NEW YORK.—Some of our American churches continue to show much interest in the welfare of Liberia. Early in the present year a new Church edifice was finished at Monrovia, and dedicated to the service of God. It received the name of Trinity Church, and the services were performed by Bishop Payul. This church, which is handsomely and substantially built, and seats 360 persons, is the munificent gift of the Sunday School of St. George's Church (of which the well-known preacher and author, the Rev. Stephen H. Tyng, D.D., is rector), in the city of New York.

I am happy to be able to call attention to a more marked recognition by our public men of their dependence, and that of the nation, upon the sovereign will of God. We have had quite enough of boastfulness, north and south of Mason and Dixon's line. We have had quite too much confidence in an arm of flesh, and have expected "victories to be organised" by skilful generals. And I think the disasters which from time to time have befallen us have to some extent, at least, proved salutary in their effects, by teaching our rulers and people to look upwards for guidance and success. The proclamation of the President of the United States appointing a Day of Thanksgiving on the sixth of this month, for our signal victories at Gettysburgh, Vicksburgh, Port Hudson, and elsewhere, very distinctly acknowledges this truth. "It has pleased Almighty God," says our Chief Magistrate, "to hearken to the supplications and prayers of an

afflicted people, and to vouchsafe to the army and the navy of the United States, on the land and on the sea, victories so signal and so effective as to furnish reasonable grounds for augmented confidence that the Union of these States will be maintained, their Constitution preserved, and their peace permanently restored." Then after alluding to the personal sacrifices which have been the price of these advantages, he adds: "It is meet and right to recognise and confess the presence of the Almighty Father, and the power of His hand, equally in these triumphs and these sorrows." He then invites the people to assemble in their houses of worship, "and in the forms approved by their own conscience render the homage due to the Divine Majesty, for the wonderful things he has done in the nation's behalf, and invoke the influence of His Holy Spirit to subdue the anger which has produced, and so long sustained, a cruel rebellion; to change the hearts of the insurgents; to guide the councils of the Government with wisdom adequate to so great a national emergency; and to visit with tender care and consolation, throughout the length and breadth of our land, all those who, through the vicissitudes of marches, voyages, battles and sieges, have been brought to suffer in mind, body, or estate; and finally to lead the whole nation, through paths of repentance and submission to the Divine Will, back to the perfect enjoyment of Union and fraternal peace." The same spirit of reliance on God, "whose will, not ours, should ever be done," to use one of his own expressions, pervade all the recent proclamations of the President. The despatch of General Shackleford, announcing the capture of General Morgan, recently received, begins: "By the blessing of Almighty God, I have succeeded in capturing General John H. Morgan." This is the spirit that ought to animate all our officers, as it did Admiral Foote, General Lyon, and other noble men, now no more.

The Sanitary Commission and the Christian Commission prosecute their arduous labours with great efficiency. Never were there greater calls upon them than since the bloody battle of Gettysburgh, when not only were our own wounded to be cared for, but also many thousand of the rebel wounded, whom Lee was compelled to leave behind him. The contributions to both Commissions have been princely. Great pains were taken to meet the pressing wants of the sufferers, both for bodily and spiritual care. Hundreds volunteered to visit the battle-field for this purpose, besides the regularly paid agents; amongst others, a large number of clergymen from the neighbouring cities and from Philadelphia.

Among the humane institutions which the necessities of the war have given birth to, is the "*Soldier's Rest*," an edifice consecrated to the returning soldiers, for whose accommodation some such establishment was imperatively required. That recently erected in New York received an appropriation of 200,000 dollars from the legisla-

ture of the State. It is described as "spacious and airy, containing bath-rooms, kitchens, and wash-houses in the basement; a reception and dining-hall on the first floor; a reading and writing-room, with clerks' offices on the second floor; a fine dormitory on the third floor, with 500 beds; and a hospital, dispensary, nurses' offices, &c., in the upper stories." Hither the tired and worn soldiers are brought; and first they undergo a thorough washing, cleansing, and shaving, and are provided with clean clothing throughout. Then they are taken to the upper rooms; and, after being fed and lodged, they are provided by Government with transportation to their own homes.

The cities of Philadelphia, Baltimore, &c., have established and maintained for two years, somewhat different institutions, at which regiments on their way to the seat of war, or on their return, are entertained in the most hospitable manner, and sent forward on their journey with the most pleasant recollections.

An incident which has called forth much comment, is the recent trial and condemnation of Rev. Charles Beecher, by an ecclesiastical council, for preaching heretical doctrine. Mr. Beecher is pastor of the Congregational Church in Georgetown, Massachusetts. About one half of the male members of that church petitioned that a number of the neighbouring churches, through their pastors and lay delegates, should examine into the orthodoxy of the views propounded by Mr. Beecher, respecting the pre-existence of man, the condition of souls after death, the atonement, and Divine sorrow. On all of these points the council, with five dissentient votes (one of which was that of Rev. Edward Beecher, D.D., of Galesburg, Illinois, a brother of the accused, and also of the Rev. Henry Ward Beecher, of Brooklyn), decided that the teachings in question were at variance with the Scriptural doctrine. Mr. Beecher, whose whole demeanour before and during the trial is spoken of as having been eminently candid and becoming a Christian minister, seems to hold an apostasy of the race in a pre-existent state; to regard "the sufferings of Christ as susatory and argumentative, rather than vicarious," defining the God-man as "having an angelic nature, being own and younger brother of Lucifer, with the divinity of the Second Person of the Trinity added;" to believe that the offer of salvation is made to men again after death; and to conceive of God's sorrow over sin and sinners as a real *suffering*, thus "presenting to us a God deficient in his nature, and imperfect and finite in his blessedness."

VICTORIA, VANCOUVER'S ISLAND.—In a new colony, where the population is sparse, and churches few, ecclesiastical news of an interesting and general character cannot be frequently furnished. An occasional letter may help to keep the religious world mindful of us, and obtain an interest in the prayers of your correspondents and numerous

readers. Comparatively few come to a gold country for the purpose of improving their religious condition. The population is composed of speculators and traders, ardent in the pursuit of this world's wealth. Things temporal are sought after with feverish excitement, as if they were of supreme importance; while the powers of the world to come have comparatively little influence, even on those who pay respectful attention to religious ordinances, and to whom the good word of God is faithfully preached. This has been the state of things of late years in every gold country. The baneful excitement will pass off by-and-by, and, as in Australia and California, when immigrants obtain a stake in the country and resolve to make themselves a home, they will find leisure for religious reflection, and be more ready to entertain that blessed evangel which a thousand times has sweetened and consolidated society, and has proved itself profitable not only for this life, but for that which is to come. It appears that at present there is in California a delightful and increasing interest in divine things. Pastors report favourably of the state of religion in several districts. Sacred ordinances are more appreciated. In the smaller towns and settlements, people of different denominations have in some instances agreed to hold in abeyance their peculiar idiosyncrasies in minor matters, and to aid the majority in obtaining and supporting a minister among them.

The union of the old and new school Presbyterians in California is almost consummated. Both parties appear quite anxious for it, and only await the sanction of the Assemblies in the Eastern States to which they respectively belong. Congregationalists and Presbyterians are also drawing more closely together. And an editorial staff of ministers representing the three denominations referred to appear to co-operate harmoniously in the publication of a weekly—the *Pacific*.

The Lord Bishop of Columbia leaves for England by next steamer, after a sojourn of three years in his extensive mission field. As has been remarked by the local press, a great change has passed over these colonies since his arrival. Our auriferous wealth was then confined to the Fraser. There was no Cariboo—no Peace River, no Stekin, no coast routes, no settlers in this colony beyond the district of Victoria—but two schools on this island, and none in British Columbia. Our town, from a few shanties, has become a rich, populous, and well-built city, our harbour thronged with ships. Roads radiate into the island. Thriving settlements dot the colony, whilst the frail canoe of the Indian has given place to a fleet of coasters. Great roads traverse British Columbia. Hamlets have become towns. On the tops of our Sierras, where white man's foot, three years ago, never trod, there are now flourishing towns, inhabited by a population unsurpassed for dauntless enterprise and thrift, and where the earth, as if struck with the Midas wand of the magician, has been changed into fabulous heaps of gold, making the poor suddenly

rich, and attracting thousands from the utmost parts of the earth. The Bishop has visited every inhabited part of his diocese, comprising 250,000 square miles. He has seen as much of these colonies as any traveller on this northern coast, and it may be supposed that he will carry with him to England a treasury of interesting facts, and that favourable issues will attend his visit. He goes to England, we believe, with the intention of obtaining, if possible, an Episcopal coadjutor for this colony (Vancouver's Island), and it is to be hoped he may find a friend of the Church disposed to follow the noble example of Miss Coutts in founding a new See. Being in possession, too, of one of the finest sites for a cathedral on this coast, he may be expected to do a little in the begging line, and we wish him great success.

The Presbyterians are building a handsome church, which is nearly finished. They are about to erect another in the capital of British Columbia. The Wesleyans purpose to enlarge their fine church in this city, to accommodate their growing congregation.

All the churches have improved of late, not in numbers merely, but in appearance also. A year ago very few females were to be seen in our churches; now a goodly proportion of the fair sex attend, which lends agreeable relief to our religious gatherings. It is melancholy to relate that there are sixty dram-shops in this city, which comprises little over 4000 inhabitants. To counteract their influence, three or four temperance societies have been organised in succession in as many years. It has been found rather difficult to fabricate a substantial association out of the heterogeneous elements which compose even the more promising portion of our population. There are among us, however, hopeful advocates of the cause, who despair not of its final triumph. The order of Good Templars has been lately introduced. It originated, I believe, on this coast, and with its signs, passwords, and imposing paraphernalia, as well as by attention to destitute abstainers, it is a rather popular institution, supported by a band of brothers, pledged in sacred compact to promote temperance, and abstain from strong drink on principle.

The native tribes have been rather troublesome of late to settlers in remote districts. It is estimated that not less than 5000 of the natives have been cut off by small-pox during the past year. Some of the tribes ascribe their mortality to the colonists,—who, it must be acknowledged, brought the contagion last spring from California,—and they are beginning to retaliate by robbery, arson, and murder. The gunboats are occasionally commissioned to bring the criminals to justice; and when a tribe refuses to deliver up the guilty, the savages are spared, but their encampment or village, which is generally near the beach, is burned, and their canoes destroyed. Nearly 20,000 of them have been vaccinated chiefly by French priests, who set a noble example in their self-denying efforts to

instruct and elevate the savage. All that has been done for them by Protestant missionaries is hardly worth mentioning. A hopeful work has been inaugurated by Duncan, near Fort Simpson. A number of the better disposed natives of that locality have followed him to a new settlement, and under his direction are learning the more useful arts of civilised life. The Bishop has just returned from that station, having baptized during his short visit some twenty of the tribe. The Indian mission in this city has been abandoned, and the agent is now occupied in pastoral work among the settlers. Many excellent judges are of opinion that Bishop Hills, having large funds at command, might have attempted much more for the Indians than he has done, and not have left them almost entirely to the teaching of French priests. By-and-by they will understand who have been their best friends, and it may be the old story of Celt and Sassenach over again. One reason doubtless why more has not been done has been owing to the want of suitable missionary agents. And, indeed, when I think of the filth, the stupidity, and the brutal impulse of the poor degraded Indian, I am not able to conceive of any calling which requires more singleness of aim and greater self-denial than that of an isolated Christian reformer in an Indian village, always accessible to savages, and acting towards them so as to secure their confidence, without which an Elliott would have laboured in vain. Not a few of them about town have become useful servants and excellent mechanics. But as a race they are disappearing rapidly, and it is the opinion of many that at the same ratio of mortality which has prevailed within the last few years, a red man will be a rarity in the next generation. I have just room for a little story which will show that the native is a genuine specimen of humanity. They are polygamists. In obedience to the Roman Catholic priest a wife of a young chief left him, and without asking her spiritual adviser, married another. For a wife to forsake her husband, and particularly a chief, is considered disgraceful to the last degree! The young chief resented and was shot in the scuffle. The big chief, his father, proclaimed war. The Roman Catholic bishop, from whom I had the story, was called in as mediator. The old man privately requested him to say that his murdered son had gone to heaven, but that the soul of the murderer should never get there. Such a statement to the people, he said, would comfort his heart more than a present of forty blankets. He took the blankets as a ransom and renounced all intention of war for that offence. But what assurance the Bishop gave him of the future state of the departed I am unable to say. With some difficulty the warriors were brought to terms, and an entire day was spent in effecting a truce among the tribes. The Devastation has just returned from a trip North, having seized nearly 1000 gallons of rum from smugglers, who have proved a greater plague than the smallpox to the poor Indian.

JAMAICA.—In my last I referred to some of the evils which the Christian labourer has to encounter. And if your readers wish to understand the true character of the work which has yet to be done, notwithstanding that now for nearly half a century the Word of God has had free course and been glorified, they must not be afraid to look at them. The missionary pastor must face them, whether he will or not. How many generations is it since the fathers and mothers of the present population of Jamaica were brought from Africa? Why not more than two or three, or at most four; while every now and then we are receiving fresh importations of Africans from immigrant, or from captured slave ships. Need we be surprised, therefore, that African superstitions still linger amongst us? How many generations is it since *witchcraft* and *second-sight* enslaved the minds of multitudes in the Highlands of Scotland? or since the dread of *ghosts* and *hobgoblins* scared the peasantry of Wales? or since, even in England, the school-boy, with satchel at his back, went whistling through the churchyard to keep his courage up? Even so in Jamaica we have not yet got clear of *duppies* and of *Obeah*. I believe there are very few of the peasantry here who are not in a greater or less degree under the influence of these superstitions. In a school of a hundred children I have scarcely found one who would hesitate to avow his belief in *duppies* (ghosts); while some would confidently affirm that they had seen them, and proceed even to describe them. The practice of *Obeah* also prevails extensively; but the belief of it much more. Multitudes who would not practise it, who would not for any consideration have anything to do with it, are nevertheless afraid of it. The professional practice of *Obeah* is a crime punishable by law; but, except in rare instances, it is exceedingly difficult to obtain a conviction. I have known a woman confess to having employed an *Obeah* man, from whom she has received repeated visits, and to whom she has gone again and again, and to whom on these occasions she has given money; and yet, when closely pressed, with a view to the fellow's punishment, she has declared that if she were to see him face to face she would not know him. And commonly when the *dupe* is confronted with the *impostor* in court, the latter will fix his eye upon him with such malignity, that, terror-stricken, he will not dare to bear witness against him. Sometimes, however, the *Obeah* man meets with his match.

The following case brings out to view the lying absurdities with which these miserable priests of the bush delude their stupid victims. It occurred at the last District Court at St. Ann's Bay. A man in the neighbourhood was afflicted with rheumatism. He went to an *Obeah* man, who consoled with him, and offered to cure him. The poor fellow bewailed his sufferings, and said how glad he should be,

"Well, then," said the *Obeah* man, "you must

give me something, because you know what I do won't work without money: I must have five dollars to begin with."

What was the rheumatic patient to do? He had no money; at least so he said.

"Then," said the *Obeah* doctor, "you must borrow some of your friends."

This was arranged, and five shillings was obtained on account, with a promise to pay the balance in due time.

On this the fellow went outside, and, returning in a few minutes, began to rub the man's knee.

"Heigho!" said he, as he went on rubbing.

"There's something in your leg; and till you get it out, you'll never be any better." And he continued to rub away. "Why, here it comes!" And he held up a fragment of glass. "No wonder you suffered so: look here," protesting that he had extracted it from the knee. "You see now how it is;" and he rubbed away again. "Why, what's this?" and he holds up a fragment of wire. "Ah! ah! Somebody has been setting *Obeah* at your door: and as you walk in and out it gets into your leg. Until we find out where it is, and pull it up, you will never be right."

On this the fellow promises to call at his house to pull the *Obeah* from the ground. According to promise, he comes: but this man has his wits about him; and he takes care to secrete a witness to watch the proceeding. Money was again the question; but the man had still only a part to give him: so his *Obeah* friend agrees to take an I. O. U. for the difference, and, unwittingly, to give a receipt for the sum paid to him. And now he sets to work outside the man's door, digging a hole.

"Have you any limes, friend?"

"No: but I have some vinegar."

"Quite as good: let me have it."

And taking it, he pours it into the hole, when the acid, mixing with the carbonate of lime in the soil, commences to effervesce, while the fellow busies himself in stirring it up.

"Now wait a little," he says, "and you will see the *Obeah* that has been getting into your leg."

And sure enough, on the effervescence subsiding, there were bits of glass and wire and other substances at the bottom of the hole, which doubtless the vagabond had dropped from his sleeve during his manipulations. But in this case the impostor was duped,—the biter was bitten. The man who had been concealed all the while in a shed, had seen through the wattle all that had taken place; and the receipt attested the payment of the money. The fellow was given into custody; and was convicted, and sentenced to the fullest term of imprisonment the law allows.

Could such convictions be frequently obtained, no doubt the superstition and folly would soon be checked. But this never will be till Christian teaching shall have enlightened the minds and corrected the sentiments of the people: and this is a slow and gradual process. Yet the work is going

on. All the influence of the Christian missionary is brought to bear against it: and in all missionary churches the practice of Obeah subjects the offender to discipline—in most cases to exclusion. And no doubt, however much we may still have to deplore the prevalence of the superstition, it is giving way. Even where it has the strongest hold, persons are ashamed to confess themselves influenced by it: and nothing delights a Jamaica audience more than an exposure of the imposition and wickedness of the Obeah worker. While, therefore, the Christian labourer has still to contend against this in common with other social evils, he sees already the signs of a good time coming, when every remnant of African superstition shall be swept away, at least from the minds of professing Christians.

ANTIGUA.—Antigua is one of the oldest fields of missionary labour in the West Indies, and in few parts of the world have evangelistic efforts been more successful. So generally diffused was religious instruction, and so thoroughly had it influenced the population, that when the Emancipation Act was passed in 1834, it was decided by the colonial legislature that the slaves were prepared for their liberty, and might be intrusted with the boon without the preliminary apprenticeship which was thought necessary in other islands. This island has, however, participated in the distressing reaction in religious matters which has been, of late years, but too characteristic of the West Indies generally. Not that the population generally has thrown off the outward decorum of religion;—the observance of the Lord's Day and of the proprieties of public worship is still far in advance of many localities in Great Britain—but there is a deplorable want of earnestness in religious profession, while some forms of sin are producing results which attract the attention of the authorities at home on mere social grounds. Perhaps no spot of earth is more abundantly supplied with the means of grace. Besides the Established Church, the United Brethren have nine churches and four school-chapels where the Gospel is preached every Lord's Day and on week evenings. There are nine missionaries and seven lay preachers of the Brethren's Church. The number of hearers is about 12,000, and of communicants 3497. The Wesleyans have ten chapels, and employ five missionaries and ten lay preachers. The congregations number about 6000, and the communicants 2122. The work of religious education is not neglected; but, although there is a denominational school within easy distance of every dwelling in the island, the managers complain of the indifference of many of the people with regard to the great blessing of scriptural education. There is one pleasing feature in the religious aspect of the island which I must not forget to mention. Three months ago a Monthly Union Prayer-meeting was established between the Moravian and Wesleyan churches in the city of St. John. At the first meeting in March the

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spacious Moravian church was well filled with devout worshippers of the two congregations. The respected bishop of the Brethren's church presided and read the Scriptures, the Wesleyan superintendent delivered an address, and the other two ministers present offered prayer. The April meeting, held in the large Wesleyan chapel, which holds 2000 persons, was of a very interesting character.

KEPPEL ISLAND.—The Missionary Rauhe, an early pupil of Chrishona, writes from Keppel Island:—On the 26th of November we quitted Montevideo, and landed on the 2nd of December in El Carmen, the most important place in Patagonia, which is situated towards the north of the territory, at a distance of about fifteen miles from Rio Negro, towards the interior. Two forts have been erected there for the protection of the inhabitants against the Patagonians. Messrs. Andres and Lett have been left there, to lay the foundation of a mission among the Indians. From El Carmen we sailed southwards, and after about seven hours we found higher on the river Brothers Schmid and Hunsiker (also former pupils of Chrishona). Their dwelling is a log-hut, in which two bedrooms and a kitchen have been constructed. They had also a serving lad with them.

My own field of labour will be Terra del Fuego. On the island of Keppel I have opportunities of learning the language; for some of the Fuegians are to be brought hither. At present they are so fierce, that it is impossible to go among them. It is not quite a year since they again attacked a ship, and burned it after massacring the crew. Such of them as are brought hither I have to instruct, and, when they are sufficiently trained, to go with them to their poor misguided brethren and announce the Word of Life to them.

The nourishment of these poor people consists of fish and other kinds of marine animals. In winter, when it freezes, their supplies usually fall short, and they suffer such extreme distress that many of them are starved, while others are reduced to cannibalism. Their soil would be a good one to sow with edible grain, but this the poor inhabitants do not understand. Keppel Island, on which I am at present stationed, produces no corn: the cold and the wind are too severe. However, we burn turf, which is here found in great abundance. Our chief means of subsistence is derived from potatoes, which are very good and plentiful, and from cattle-breeding. There are no trees in the country. We have three houses, two being of boards, of which the first is inhabited by M. St—, with his family, and the second by me and a young man besides; the third house is of stone, and belongs to the farmer, who has the management of the island. Besides these there are a few huts containing stores. The language of the Fuegians is not difficult to pronounce.

VALPARAISO.—The civil government of this country has by no means consented to carry into

forcible execution the ideas of the Romish Church, as far at least as concerns foreigners residing in the land. On the contrary, there has been a growing disposition towards the exercise of that forbearance which is of the spirit of the Gospel. And this has taken place while the clergy of the country have been opposed to ideas so liberal. Indeed, the clerical opposition has been such, that the voice of the chief prelate has been heard even in the political arena. In the year 1858, on the completion of the Anglican chapel, the Archbishop complained of the policy of the government in permitting it to be erected and used for Protestant worship. This was on the eve of an election of Deputies to Congress. A pastoral was circulated to the clergy and faithful, in which the disposition to be tolerant was censured by this honourable gentleman. And soon after a petition was circulated for signatures, addressed to the President, asking him to wipe off this insult to the nation by "demolishing" the edifice in question.

The government, however, was not disposed to resort to any such violent and unworthy measures; and no hindrance has ever been placed in the way of the free worship of God from that day to this in the edifice in question.

URUGUAY.—We have received news of the Swiss colony of New Helvetia, and the Vaudois colony of Rosario, both situated in the Republic of Uruguay. It appears that both are in a state of prosperity, especially the Swiss colony. A good pastor is the only matter in which it is deficient; they feel their need of one, and have written to the mother country requesting the Federal council to supply this lack.

The Vaudois colony, in 1858, was only composed of

forty-five families, now it numbers sixty-seven, forming a total of 354 individuals. The salubrity of this country is very great, and during the course of the last three years there have been but three deaths, whilst there have been thirty-two births. At the same time the soil is so fertile, and the people so industrious, that many planters have already been able to pay the price of their lands. The Vaudois have gradually gained the esteem of the inhabitants of the country, who are nominally Catholics, and they avail themselves of this disposition in their favour to scatter the seeds of the Gospel around them; and already their efforts are crowned with some little success. They have a pastor and a schoolmaster, who have been sent to them from La Tour. This schoolmaster has been recently called to fill the post of *Alcadi*, or chief magistrate of the district.

A singular circumstance, and worthy of remark, has been communicated to us as having taken place in another State in this part of America. Three years ago a priest residing at Barranquilla, in New Grenada, having formed an acquaintance with a Protestant pastor, was induced to read the sermons which the latter preached to his flock. Therefrom resulted the introduction into the Catholic ritual of this parish of certain reforms which so displeased the Bishop of Carthagena (capital of New Grenada), that he immediately set about removing this priest, and placing another in his stead. But the congregation refused to accept the substitute. The Bishop then excommunicated both the priest and the congregation. This little parish remains to this day a branch separated from the papal stem; it numbers more than a thousand members. Moreover, this priest, Father Ruiz, has been elected representative of Barranquilla in the provincial legislature.

SUGGESTIONS AND REPLIES.

PROTESTANT MISSIONS IN CHINA.

DEAR SIR,—Allow me to draw your attention to a remarkable letter which has been written by Sir Frederick Bruce, H.M. Plenipotentiary in China, to Earl Russell, in which certain principles are enunciated as to the best method of conducting missions to the heathen in China. In that letter it is stated "that experience has clearly proved the failure of Protestant missionary enterprise, as at present conducted;" and in another place it is said: "The testimony of missionaries is unanimous, that the Chinese are not prepared to make sacrifices for their religious convictions, though the descendants of Christians (*Roman Catholics?*) do adhere with considerable pertinacity to a hereditary faith."

The reply from the Foreign-office is signed by Earl Russell, and is to the following effect:—

"Sir,—H. M.'s Government approve your views with regard to missionary efforts in China, as reported in your despatch of the 1st of June.—I am, &c., &c."

It is really distressing to think how often those in high official position are led into erroneous views, besides depriving themselves of one of the purest pleasures on earth, by not personally inquiring into the results of missionary labours within their reach. In the present instance, it is impossible that Sir F. Bruce could have done such injustice to the many noble-hearted Chinese Christians who have given up all for Christ, and to the Protestant missionaries now labouring in China, had he been acquainted with the real state of matters.

Let me mention a few facts. In 1837, not thirty years ago, China had not emerged from its old state of seclusion, and two or three native Christians were all that could be counted. In the following year commenced the breaking up of Chinese exclusiveness, which has been going forward ever since. Foreign wars and internal revolution have shaken the empire to its foundation, but along with the storm and earthquake and fire of political disturbance has come the still small voice of the Gospel.

"The kingdom of God cometh not with observation;" and in China it seems to have remained unnoticed by those in authority; but, nevertheless, the native Protestant Christians now number, I believe, not less than 1500, and these not in one locality, but forming centres of light along the coast of that great empire. But can these Christians hold their ground independently of Saxon character? Will they make any sacrifices for the Gospel's sake? Yes, as certainly as the Gospel is not of Saxon, but of Divine origin. In Hong-kong, where the scum of Chinese society used to reside, the Bishop of Victoria can testify to a goodly number of converts. I observe that twenty-one Chinese were baptised there during nine months of 1861-2. Dr. Legge, of the London Missionary Society, has a native Church superintended by himself and one or more native pastors, and the Basle Missionary Society have sixty-four members there.

In Canton a chapel has lately been built in the city itself, capable of holding 300, indicating some progress there, although I cannot ascertain the numbers who attend. At Pok-Lo, near Canton, a native Christian named Chea sealed his testimony for Christ with his blood, and since his death, although no European missionary is allowed to approach the place, it is believed there are more than 100 converts remaining firm. At Chong-lok, in the province of Canton, I read of a native catechist having gone there some years ago. Nothing was heard of him till lately, when a letter reached the missionaries to say that nearly 200 Chinese in that village were anxious inquirers. A missionary was sent to the place, and after a few weeks' instruction he was enabled to baptise 100 of them. At a village in Faune, near Canton, a chairbearer, who had been at the eye dispensary of Canton, returned home converted to Christianity. Soon after he died. Inquiries were made about him, and it was found that before his death he had spoken most earnestly about the religion of Jesus, and the result was that ten or twelve were ready for baptism, including the chairbearer's own father.

At Swatow and at Amoy, and in the country surrounding these places, there are native Protestant Christians numbering about 700, forming little churches in more than a dozen different places. The sacrifices and persecutions many of them have endured are unknown to the outside world, but are well known to those who read the missionary records from time to time. The last case that has occurred is at a village called Ke Boey, near Amoy. A Chinese was cured of a disease at the Amoy Dispensary. He went home to Ke Boey a converted man. Nothing more was heard of him for some time. It was at length rumoured that a number of the villagers had become Christians, and on inquiry it was found to be the case. Not only so, but they have been bitterly persecuted by their heathen countrymen. One was savagely beaten, and told he must give up his new religion. He replied, "You may beat me till you kill me, but I cannot give up worshipping

the living and true God." No doubt his Excellency Sir F. Bruce will hear of this case, as redress has been sought for these poor fellows through the Consulate, although hitherto the Consul's efforts have been ineffectual. A convert of the name of Si-Boo, who was, in 1854, a carver of idols by profession, sacrificed his living the next year and followed Christ. He is now a missionary to his countrymen in Singapore, and labouring with some success. Three of his converts were baptised last year. Another convert of the name of Lam-San, in 1854, braved the hostility of his whole family by destroying one of the household gods. But in a short time the heathen members all came round to Lam-San's views, and are now consistent baptised Christians. Lam-San himself is now a medical missionary to his countrymen. I could multiply such cases, but time and space forbid.

At Ningpo, the mission has been scattered by the rebel army, but the converts are, I believe, over 100, and generally faithful to the truth. At Shanghai I read that the Bishop of Victoria has lately ordained a native pastor, and there were present at the ordination thirty-four native Christians who partook of the Lord's Supper. The numbers of the native Christians in and around Shanghai must be considerable.

After these facts, is it fair of one in such a position as Sir Frederick Bruce to write to the Foreign-office, that "experience had clearly proved the failure of Protestant missionary enterprise, as at present conducted," and holding up the Roman Catholic Church as entitled to privileges in China which Protestant missionaries, who merely go "to proselytise," do not deserve?

Certainly the missionary life of Xavier, lately written by Mr. Venn, ought to dispel the delusion about the success of Roman Catholic missions.

Dr. Legge, of the London Missionary Society, has ably replied to Sir F. Bruce's letter in a local newspaper. I trust the subject will not be allowed to drop in this country till it is thoroughly sifted. —Faithfully yours,

DONALD MATHESON.

Holmwood, Dorking.

THE CAMP AT ALDERSHOT.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—Will you permit me to correct an inaccuracy in the article on Aldershot in your July number. There have only been *two* Generals in command of this division from the time of the formation of the camp. Referring to the former of them, and to some regulations which he saw fit to impose on Scripture readers, the writer of the article states that he was a Romanist. Lieutenant-General Knollys is the officer referred to, and the state of the camp under his command was the best justification of his measures. Those measures have not been reversed by his successor, and all who know General Knollys can testify that he is a true Pro-

testant. Those who do not know him should not be misinformed.—I am, yours truly,

July 25th, 1863.

W. H. R.

"THE CHURCHES IN THE CONFEDERACY."
TO THE EDITOR OF "CHRISTIAN WORK."

MY DEAR SIR,—Permit me to remark briefly upon one or two points suggested by Dr. Hoge's paper.

1. We are told that the Episcopal and the Presbyterian Churches in the South, compelled by the force of circumstances (and for this step no man can blame them), have held conventions or councils, the one in Georgia in 1862, the other first at Augusta, in Georgia, in 1861, and again at Montgomery, Alabama, in 1862. The mournful fact which Dr. Hoge, all unconsciously, parades before his readers, is almost incredible. We are told that the Episcopal convention was marked by a "spirit of harmony and peace," that they had been guided "with a wonderful unanimity," and in their preliminary movements there had been "nothing to embarrass them." What! was there no voice raised to inquire wherefore the Lord had a controversy with them? None to insinuate a commentary on the text, "Peace, peace, when there is no peace"? No holy man to rebuke the blasphemy of Vice-President Stephens, who, trampling upon the Apostolic warning—"Other foundation can no man lay than that is laid, which is Jesus Christ,"—has set up Slavery as the true corner-stone of Christian society? No one to suggest, with bated breath perhaps, the possibility of emancipation, however gradual, however remote, in the light of that Scripture which tells us that "God hath made of one blood all nations of men that dwell upon the face of the earth"? Nor does the Presbyterian General Assembly appear to have been vexed with any inharmious suggestions or debates, which could bear a treasonable aspect to planters' eyes. There is a remarkable concurrence of opinion in the South regarding the cause of the war now raging; it is invariably ascribed to Abolition speeches and writings; the real cause, Slavery itself, has long ago passed beyond the region of discussion, and seems to be regarded as an institution immovable and sacred.

2. There is a charming simplicity in the implied avowal of the Protestant Episcopal Church, that, until now, the religious instruction of the slaves has been sadly neglected. We are tempted to accept, with caution, an appeal to British sympathisers, which sets forth that "*the time has come* when the Church should press more urgently than she has hitherto done, upon her laity, the solemn fact that the slaves of the South are not merely so much property, but a sacred trust committed to us, as a people, to be prepared for the work which God may have for them to do in the future." Now, the question intrudes itself, why does the present, more than any previous period in the history of American slavery, cry aloud for the spiritual instruction of the

negroes at the hands of the Southern clergy? Is it that Abolition opinions, which I find here described as a "hateful and infidel pestilence," have been spreading among the blacks, and these white shepherds consider it imperative to teach them "a more excellent way"? Or is it a concession to that voice of public opinion,—which cannot in these days be disregarded with safety,—which insists that negroes have souls to be saved and minds which can be cultivated; and which, discovering moral wastes and depths of ignorance, side by side with a pompous array of Church organisations and learned names, pronounces this verdict,—"*By their fruits ye shall know them.*"

3. In conclusion, but still with reference to the subject of religious instruction for the slaves, I ask—have the decisions of these venerable Church Assemblies, so praiseworthy in their schemes for the spiritual benefit of the negro, been submitted to the revision of a tribunal, which may perhaps have some voice in the matter? What sign has Jefferson Davis given on this difficult subject? What reply will be returned to these propositions by a Planters' Congress and a Slave-holding Senate? And supposing the way is made plain, and Southern politicians grant permission, how far are the Southern clergy prepared to go in the path of religious instruction for the negro?

I believe I am correct in stating that Dr. Hoge, during his stay in England, has been engaged in collecting Bibles and Tracts for the use of his countrymen, for whom, in "a famine of the Word of God," I feel sorrow. But let us understand one another, and let our Bible-loving people comprehend clearly that the slaves have "neither part nor lot" in this precious inheritance of truth. Dr. Hoge knows that he dare not distribute God's Word among the negroes; nay, that to teach them to read it would be visited with swift and heavy penalties.

JAMES E. MATHIESON.

LONDON, 19th August, 1863.

TO THE EDITOR OF "CHRISTIAN WORK."

MY DEAR SIR,—I cannot rest without expressing to you the deep regret with which I read the article in your magazine of this month entitled "The Churches in the Confederacy," by the Rev. Dr. Hoge, of Richmond.

It may be very true that there are many slaveholders and advocates of slavery, who are nevertheless real Christians. Education and prejudice may have blinded their perception of the golden rule, which, if obeyed, would inevitably put an end to all slavery. "*All things whatsoever ye would that men should do to you, do ye even so to them.*" But granting this, are we therefore to hold Christian communion with men who (according to one of the pastoral letters quoted by Dr. Hoge) "plant their national life" upon a system which brings one man into subjection for life to another,—which robs him of the birthright that God has given him,—which

makes the permanency and happiness of his domestic relationships to be dependent upon the will of his master,—which even provides for his disposal by auction, when inclination or circumstances induce the master to part with him,—which, in one word degrades a man from the position in which God has placed him, to a hopeless slavery? Are we, I say, to give the right hand of Christian fellowship to men who uphold such a system as this? And when they not only claim our sympathy, but boldly affirm God to be with them, may we not pertinently ask, “Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?”

True it is that the ministers referred to by Dr. Hoge call some of the things I have mentioned “un-Christiau features,” and maintain that “a very little care upon their part would rid the system of them.” Why has not this “very little care” been exercised during the last fifty years? Because, forsooth, “we have been hindered by the pressure of Abolitionism!”

I could not allow the article I have commented upon to pass current in such a valuable magazine as “CHRISTIAN WORK” without some protest against that remissness concerning the awful crime of negro slavery into which so many English Christians seem to have fallen.

I am, dear Sir, yours in the Gospel,
Colchester, August 18th, 1863. W. F. C.

TO THE EDITOR OF “CHRISTIAN WORK.”

RESPECTED FRIEND,—I suppose the “Address to Christians by the clergy of the Confederate States of America,” is intended only as an advertisement, being labelled as belonging to that “sheet.” The object and intent of this address is so hostile to every principle of Christianity, humanity, and goodwill, to say nothing of the un-English tendency which the authors venture to inculcate, that I feel

unable to express the indignation I feel on so unprincipled a production finding its way into my house, and under the specious guise with which it is allowed to be introduced along with “CHRISTIAN WORK.”

If the Editor means to base his own work upon the platform declared by the Confederate States, with “a corner stone of slavery,” then let his readers understand him. It might then be recognised by a thorough slaveocracy; but surely the contributors to the periodical, as much as their readers, ought first to know their company, and if I am not greatly mistaken, the former class will feel even more stigmatised than the latter. But I trust that the whole has been an accident, and rather an abuse of confidence, than an intentional indorsement of such diabolical sentiments as the body of the address contains.

I shall watch with interest any explanation the next month's publication contains, and meantime subscribe, thy friend, respectfully,

JAMES CUDBURY.

TO THE EDITOR OF “CHRISTIAN WORK.”

SIR,—I much regret to see in the last number of your publication a copy of the address from the Confederate ministers of religion. It is, I presume, bound in as an advertisement, but I think your book should exclude all such advertisements as involve questions on which so strong a feeling exists on both sides. I feel myself that the address in question is dishonest, and that it contains assertions which are untrue, and I have no doubt that many other readers as well as I will give up the perusal of your periodical, if it embrace any more letters (whether as advertisements or not) which attempt to deceive the world on so important a subject as that of slavery.—Yours respectfully,

Ellergreen, Kendal, August 11. JAMES CROPPER.

LITERATURE.

In two volumes,* the Calwer Book Society furnishes a comprehensive survey of the whole mission field. The geographical and ethnological portions of the work are based upon an extensive and careful study of the most important and recent works of travel, and form an excellent introduction to the narrative of missionary enterprise. The history of the different missions is traced, from their commencement to the present date, with rapid but graphic sketches of the most thrilling results of eminent labourers. The first volume embraces

Africa, the lands of Mohammedanism, and of the ancient Churches, and India. An appendix contains a very interesting and careful sketch of missions among the Jews, and much valuable information on the past history and present condition of that remarkable nation. The third volume comprises the missionary operations in China and Japan, North and South America. All interested in missions will find this manual singularly useful. It contains an immense amount of information in a most readable shape, and is the best guide we know to the student of the evangelistic work of the Christian Church. The six maps are very good, and the price marvellously cheap.

* *Handbuch der Missionsgeschichte und Missionsgeographie.* Verfasst von Pfarrer BLUMHARDT, und herausgegeben von dem Calwer Verlagsverein. Dritte, ganz neue. Ausgabe, Calw, 1862. [*Handbook of Mission History and Geography.* By Pastor BLUMHARDT. Published by the Calw Book Society. Third edition. Two volumes, with six maps.]

MR. LECHLER, who has laboured for twelve years in China as a missionary,—evidently a man of thought

and learning,* as well as of piety and zeal,—gives in eight lectures an account of China's history, religion, anthropology, language and literature, educational system, political, national, and social life, and of the progress of Christian missions. This excellent little volume is well calculated to rouse and strengthen the interest of Christians in the land to which the author has devoted his life. Simple and unpretending in style, its aim is to impress by facts rather than words. The specimens of Chinese music (three popular airs, which the author learned from a native violinist) are interesting curiosities.

It is now twenty years since the appearance of Dr. Kurtz's work on the Old Testament Sacrifices, written with special reference to the views of Bähr. So many important theological works have been published during that time, and so many controversies touching more or less directly the subject have agitated the Church, that Dr. Kurtz has now published not so much a second edition, as a new and enlarged treatise.† Using to a large extent the old material, he has reared a new edifice, and maintaining his former view, he has based it upon a more solid foundation. The candour and clearness which distinguish Dr. Kurtz's theological writings in general very strikingly characterise this important work. The arguments of Hofmann and Baumgarten, and Delitzsch, Oehler and Keil, as well as those of Gesenius, De Wette and Knobel, are considered with calmness and impartiality.

The author arrives at the "firm and sure conviction that that view of the sacrificial atonement which is usually designated that of juridical satisfaction, is not only the most simple and intelligible, and the one which most fully corresponds to the New Testament antitype (as is asserted by Delitzsch and admitted by Oehler), but that it is the *only* view which is both clear and in harmony with the New Testament antitype" (p. 121). This is a most valuable and timely contribution to theological literature.

The last work‡ is published by the much lamented Dr. Stier, and, like all his exegetical writings, it is full of suggestive thought and profound scriptural theology. The lectures are written in a popular style, and, though based on the most conscientious and laborious critical study, results are given in such a way that the "congregation" may understand and be edified.

* *Lechler, Acht Vorträge über China, gehalten an verschiedenen Orten Deutschlands und der Schweiz. Basle, 1861.* [*Lechler, Eight Lectures on China, delivered in various towns of Germany and Switzerland.*]

† *Der Alttestamentliche Opfercultus nach seiner gesetzlichen Begründung und Anwendung dargestellt und erläutert, von J. H. KURTZ. Mitau, 1862.* [*The Old Testament Sacrifices. By J. H. KURTZ.*]

‡ *Der Brief an die Hebräer in sechs-un-dreissig Barchenten ausgelegt. Von RUDOLPH STIER, 2nd Edition. Brunswick, 1862.* [*The Epistle to the Hebrews, Expounded in Thirty-six Lectures. By DR. STIER. 2nd Edition.*]

As he himself quaintly expresses it, he wrote *non coquis sed convivis!* With regard to the authorship of the epistle, Stier is satisfied with its Pauline origin, and does not concern himself much with the question, who the actual writer was whom the author commissioned to embody his thoughts. The wonderful insight into the divine character and unity of Scripture which the author possessed, and his intimate acquaintance with the Old Testament, rendered him specially fitted for the exposition of this epistle, and he takes frequent occasion to insist on the infallible commentary which the New Testament gives on Old Testament passages. "All Scripture of the Spirit is in the depths of its meaning; a closely-linked chain which cannot be broken; the prophetic word is transfigured in the apostolic, each in its own place, where it fits, even as it was written for that purpose. If the reader of this epistle does not learn this lesson, we can only say, that we have not words strong enough to testify, assure, expound, how abundantly clear it is to us, that the New Testament quotes and uses the words of the Old Testament with infallible correctness and marvellous significance, and that every exposition which cannot accept this appears to us totally false."

On several points, such as the exposition of the difficult passages in Heb. vi. and x., on the view of the blood of Christ as existing at present in heaven, Heb. ix. and xii., &c., we express no opinion; but even where we cannot assent, we feel benefited by coming in contact with a mind so thoughtful and so devout. A translation of the work would no doubt be welcomed by the English public, who are already acquainted with the similar lectures on the Epistle of James.

A VERY able, beautiful, and suggestive pamphlet has just appeared from the pen of Dr. Fabri.* The author treats the question: "What principles are laid down in Scripture to guide the Christian in his relation to the politics of the day?" with great learning and clearness; and it is to be hoped that his words of soberness and calm wisdom will contribute much to counteract the sad confusion of thought which prevails among a considerable portion of the Christians of this country. We content ourselves with a single extract:—"Deep and comprehensive as the words of the Apostle are on the subject of government (Rom. xiii.), they do not indicate whether the Christians to whom they were addressed lived in a republic, in a despotic empire, under an absolute or constitutional monarchy. And if we compare with this chapter the rest of Scripture, especially the New Testament, we find that, while the moral and legal aspect of the State is fully recognised, not a single word is written with reference to the various forms of government and con-

* *Die Stellung des Christian zur Politik. Eine religions-politische Betrachtung. Dr. F. FABRI (Missions-Inspector, Barmen), Barmen, 1863.* [*The Christian's Relation to Politics.*]

stitution, much less in favour of one above the others. We have no right to degrade the Church, which is entrusted with the declaration of the facts of revelation to all men, to a servant of a political party."

THE Sunday Library of Christian Biography* was commenced several years ago under the auspices of Professor Tholuek, and the first series contains very readable sketches of such eminent men as Paul Gerhardt, Spener, Herberger, Francke, Lavater, Ferstegen. A few biographies from ancient church history, such as Chrysostom and Monica, and some of recent date, as Claus Harms, of Kiel, give greater variety and breadth to the portraiture of Christian character and service. The new series opens with a very attractive volume, the life of the well-known and much-beloved Schubert. We possess a very charming, but somewhat voluminous, autobiography of this eminent man, published by the Octogenarians, under the title "Results of my Past and Expectations of my Future Life," and of this work Dr. Schneider gives us a very judicious and skilful condensation. Schubert's life was very varied, and, an acute observer of nature and men, he was especially a careful and conscientious observer of his own development. His description of his childhood and youth, of his mental conflicts and progression, are very instructive, and possessed of great physiological depth. A man of profound thought and extensive erudition, of childlike faith and apostolic charity, genial and cheerful sympathy, he attracted the friendship of an astonishing number of great and good men. We meet in the biography with the names of Herder, Schlosser, Schelling, Platen, Rückert, Bürger, Spleiss, Krafft, Barth, Neander, Tholuek, Nitzsch, with all of whom Schubert stood in relation of friendly intercourse. His reminiscences of the Duchess of Orleans are known to the English reader. His works on natural science, his beautiful narratives; his graphic, edifying and humorous books of travel; his exquisite biographies of Christian worthies, have rendered his name venerable and dear to the German people. He was a man of prayer; the Bible was his constant companion; love to the Saviour the deep and pervading affection of his heart and life. His last words were: "Dear Saviour—good Saviour,—how glorious, how beautiful!" When some one said to him, "You will soon see your Redeemer," he replied in a low tone of voice, "I see him already. Grace, peace, and blessing be with you all." During his last days he found much consolation in Jer. xxxi. 20, which were the last words he seemed to understand. We know few biographies so varied and instructive, so interesting and edifying—and especially as a picture of

German life; family, university, literary, and church life. The little volume is one of rare excellence.

QUARTERLIES.

THE last number of the *Theologische Studien und Kritiken* [1863, drittes, Heft] contains a learned and eloquent article by Professor Erdmann, of Halle, on Duns Scotus. After touching on the chief points of difference between Duns Scotus and Thomas, the relation of the former to Scholasticism is summed up thus: Scholasticism celebrated its true triumph in those minds who viewed Aristotle and Augustine as the highest authorities, and beheld them in entire harmony; while Scotus, who differed from Augustine and Aristotle in points of such importance, and who asserts of the most fundamental doctrines that they possess certainty for the theologian, but not for the philosopher, has forsaken the stand-point of Thomas, viz., the reconciling of Aristotelianism and Church dogma, of Philosophy and Theology. The most important paper in the number is on the Book of Daniel, by R. Baxmann. It has reference chiefly to Zündel's attempted refutation of Bleek's supposition, that the book was written in the Maccabean age. The reviewer examines the internal and external evidences at considerable length, and arrives at the conclusion that this book, in which he agrees with Außerlen there is a divine insight into the essence of things, was produced in the Maccabean period, which is inferior to none in the genuine theocratic enthusiasm of the kernel of the nation. Dean Ritschi, in Canton Berne, communicates several hitherto unpublished letters of Zuingli, Farel, and Viret.

In the *Jahrbücher für Deutsche Theologie*, edited by Lieber, Dömer, &c., 1863, 2nd number, we notice a paper by Dr. Ritschl on the assertions of the New Testament with regard to the death of Jesus as the meritorious cause of salvation [Heilswerth], with special reference to a monograph of Dr. Weber on the Wrath of God. Dr. Philipp Schaff, of Meresburg, Pennsylvania, contributes a paper on the (Ecumenic Councils, in which he shows the human imperfections which characterised these general councils of the ancient Church, while acknowledging the overruling providence of the Head of the Church, who guided her visibly through the storms and tempests which endangered her safety. The paper was occasioned by the recent work of Hefele (Roman Catholic Professor in Tübingen), *Conciliengeschichte*.

The *Zeitschrift für Lutherische Theologie, &c.*, by Delitzsch and Guericke, treats in its last number chiefly questions of a more local and confessional character. The *Dorchester Lutheran Quarterly* has a spirited article from the pen of Professor von Engelhardt, with the striking title, "Christianity and Heathenism in the Nineteenth Century; or, Has Orthodoxy a right to exist in the present age?" The author shows the irreconcilable antagonism between the Christian view of man, sin, creation,

* *Sontags-bibliothek. Lebensbeschreibungen zur Erweckung, und Erbauung der christlichen Gemeinde. Neue Folge.* GOTHILF HEINRICH VON SCHUBERT, Ein Lebensbild, gezeichnet von Dr. Schneider. [Sunday library. Biographies for the revival and edification of the Christian Congregation. New series. Gothilf. H. von Schubert, Bielefeld, 1813.]

redemption, &c., and the view prevalent among the self-styled "thinking and enlightened Christians." A short paper on the Evangelical Church in the kingdom of Poland possesses a peculiar interest at the present time. We can hear more frequently and quicker from our brethren on the Ohio and Mississippi than from our fellow-Lutherans in Poland. The kingdom, according to statistics published in 1861, numbers about 300,000 Lutherans, 5200 Calvinists, 2000 Moravians, and 1300 Mennonites. Number of churches—674 Lutheran, 20 Calvinistic; ministers, 72. The Government grants an annual endowment of 9468 roubles. Schools are by no means in a flourishing condition. Pastor Otto, of Warsaw, publishes a Polish theological paper, the *Evangelical Messenger*.

THE Russian Government has just purchased a celebrated collection of Carait writings. The Caraites, as is well known, are a Jewish sect, who reject the Talmud, and the traditions of the Rabbins, and adhere exclusively to the letter of Holy Scripture. Two brothers named Firkowick, —Jews—have succeeded in making this collection. They have been more than thirty years employed upon it, and it is said that some of these writings bear date before the birth of Christ. During his residence in Constantinople, in 1830, Abraham Firkowick procured several Hebrew *codices*, and from that time he conceived the hope of obtaining others still more ancient. He submitted to all sorts of privations in order to attain this end. His very life was often in danger. He traversed the Crimea and the Caucasus in every direction. He lived entire months in cemeteries, to study and copy ancient manuscripts. He penetrated into synagogues, and the places where the Jews concealed their books in time of persecution. In this manner he has collected 124 Hebrew copies of the Old Testament, more ancient than any which can be found in all European libraries. There are 25 manuscripts written before the ninth century, and 20 before the tenth. In short, these writings contain 27 manuscripts in scrolls on the Pentateuch, 77 copies of the Old Testament, 23 translations into Oriental languages, 272 Carait works, 523 Rabbi-

nical works, 550 historical letters or documents, 722 tumular inscriptions, and 300 plans of ancient fortresses in New Russia!

According to the opinion of Messrs. Tischendorf, Dorn, Becker, and others, no European library contains Hebrew manuscripts of so ancient a date. Consequently they will supply valuable materials for the complete study of the Old Testament, and also for the paleography and chronology, as well as the history, of Southern Russia.

AMONGST the literature of a moral and religious kind which is gradually taking a place in Italy, I am happy to be able to mention a religious paper for children called *La Scuola di Domenica* ("The Sabbath School"), which was started in Florence about the beginning of June by Mr. Woodruff, an American gentleman, who is quite an enthusiast about Sabbath Schools. This little periodical is edited by Signor Damiano Bolognini, a convert of long standing, who, in 1851, was obliged to fly to Malta to escape the visits of the Tuscan police. It has already reached its twelfth number, and it deserves all encouragement. It is unfortunate that the worthy projector, riding a hobby, should have prescribed that the periodical was *not to be sold*, but given away gratis, and that the funds for its support are to be raised by committees formed in each town for this purpose. This is a most objectionable arrangement, and I am persuaded that if a low price were put upon it, it would in a very short time pay itself by the sales effected. A new edition of the "Pilgrim's Progress" with engravings is now passing through the Claudian press. An abridgement of "Elliott's *Hore Apocalyptice*" was printed in Italian many years ago by General Beckwith. The edition is now quite exhausted, and the demand for it is very great. Should this meet the eye of Mr. Elliott, or of any of his friends, perhaps they might be disposed to furnish the funds necessary for printing a new edition. M. Jules Bonnet's "*Life of Aonio Paleario*," translated from the French by Professor Bianciardi, of Florence, has just been printed at the Claudiana, and other works are in progress which will be mentioned hereafter.

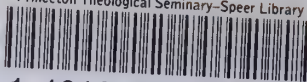


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